

Persecution of the Greeks in Turkey, 1914-1918



CONSTANTINOPLE (ECUMENICAL PATRIARCHATE)



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Orthodox Eastern Church in the East

GREEK PATRIARCHATE

“Persecution of the Greeks in Turkey”

· 1914 - 1918

UNIV. OF
CALIFORNIA

CONSTANTINOPLE,
1919.

GIFT

1087

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I

DIOCESE OF ADRIANOPLE

This Diocese comprises fifty-two Communities, and contains a population of 51,196 inhabitants. It is the one that suffered the most from the atrocities of the Balkan War, the savage persecutions of 1914, and the consequences of the Turk and Bulgarian alliance of September 1915.

All that nature could devise in the way of unmerciful bastinado, unjustified arrests, imprisonment of peaceful, well-to-do people, with the sole object of extorting money from them, seizure of fortunes, requisitioning of houses and shops, etc., etc., all were put into practice, during the Bulgarian occupation of Thrace, with a view to exterminating the Greek element there, such action being not only tolerated, but also promoted by the highest Bulgarian officials.

When, in July 1913, Eastern Thrace was reconquered by the Turks, the Greek population, especially the peasants, suffered all kinds of martyrdom not only on the part of the irregulars but also of the regular Turkish troops. In March, 1914, began the unmerciful persecution of the Christians, which directly inspired by the then Governor of Adrianople, Hadji Adil Bey, conducted by Government officials, and carried out by bands of gipsies and Musulman Albanians, forced the Greek population to leave their country.

(a.) Persecution before and during the year 1914.

(a) Adrianople Region.

1. KARA YOUSOUF.—During this persecution, the Turks killed Constantine Athanassiou and Elias Kalludi, also the two brothers George and Basil Petrou. The inhabitants of this village fled to Greece, excepting a few families who remained in Adrianople.

2. MOUSSOUL-BEYLI.—At the time of the re-occupation of Adrianople Turkish soldiers killed eight peasants and burnt alive Apostolos Georgiou. The remainder of the inhabitants were forced to flee to Bulgaria.

DEMIR-HANLI.—The inhabitants of this village were deported. They, with the exception of a few who went to Bulgaria, subsequently took refuge in Greece. This village was occupied by Turkish emigrants from Ortakeuy of Western Thrace.

4. **ORTAXI**—During the attack on this village, the Turkish irregular troops killed Anastasse Panteli. The damages done to the Greeks by both Bulgarians and Turks are great. The inhabitants fled to Greece, sixty-five families only escaping to Adrianople. This village was also given to the emigrants of Western Thrace.

5. **ARNAOUT-KEUY.**—During the first Balkan War, this village being near the fort bearing the same name, was destroyed. Its inhabitants fled to Adrianople. One, Yanakis Apostolou, was killed.

6. **IIDIR-AGHA.**—Apart from other ill-treatments inflicted on the inhabitants, the Turks burnt Petrou Tringa and Angelo Iltiou alive, and also a woman. The inhabitants were expelled to Bulgaria.

7. **HAVARIS.**—This village was completely destroyed during the first Balkan War, having been placed between two fires, and in front of the barbed wire fences. The inhabitants were expelled to Bulgaria.

(b.) **Region of Hafsa.**

8. **HAFSA.**—At the time of the Turkish advance, the inhabitants suffered from many atrocities. Pope Anastasse, Vicar of the Archbishopric, and the teacher of the village were horribly tortured. Constantine Ioannou was massacred, after having been beaten unmercifully. Twenty villagers were beaten and imprisoned, six of whom were hanged in Adrianople on the 18th September, 1913, false accusations having been brought against them by the Turkish element. In October, 1914, the inhabitants of this village were expelled, the majority taking refuge in Greece, and the remainder dispersing themselves in Adrianople.

9. **HASKEUY**—At the time of the re-occupation, Ilias Ioannou and George Elascou were killed. The Greek inhabitants were expelled, part of whom resorted to Greece and part to Bulgaria.

10. **ABALAR.**—The inhabitants of this village fled to Greece. The damages sustained are enormous. Turkish emigrants from Bulgaria were installed in this village.

11. **OL-PASHA.**—On the re-occupation by the Turkish troops of the village, the inhabitants were driven away and resorted to Bulgaria, part of them managing to take refuge in Greece.

12. **OSMANLY.**—The inhabitants were expelled on the re-occupation of the village, after a ransom had been taken of them amounting to Litq.1,000. Many managed from Bulgaria to take refuge in Greece. At the time of the re-occupation, murders and rapes took place.

13. **GUERDELI.**—The attacks on this village commenced on Easter Day (6th April) by firing and unprecedented brutalities, during

which Dimitri Athanassiou and Ioanni Georgiou were killed. The whole of the population were driven away and fled to Greece, with the exception of a few families, who resorted to the village of Kara-Halil, near Baba-Eski, of the diocese of Kırkisse.

14. HEIMBELER.—On the re-occupation of this village three inhabitants were killed and the remainder were expelled to Bulgaria, after having paid a ransom of about Ltq 1,500.

15. MOSULIDJA.—On the re-occupation ten were killed, the inhabitants were ill-treated, and expelled to Bulgaria. The village was occupied by gipsies.

(c.) Baba-Eski Region.

16. BABA-ESKI.—Owing to the unbearable state of affairs, part of the inhabitants fled to Greece. Their houses were occupied by Turks by order of the Government. Here also plunder and extortions took place on a vast scale.

17. ALEPLI.—This village was one of the first to suffer. During the retreat of the Turkish army (during the Balkan War) 250 houses were burnt and 109 inhabitants of both sexes and of all ages were murdered. Forty thousand kilos of corn were burnt as well as furniture, worth Ltq 2,000.

The troops ran away with fifty pairs of oxen, with carts and 2,000 sheep. Under Bulgarian rule the villagers reconstructed their buildings, when fresh persecutions broke out, the inhabitants were expelled and fled to Greece. At this time Stephanos Grivas and Titony Dimitriou were slaughtered by the Turks.

18. KOUMBOURLAR.—Turkish emigrants from Western Thrace forced the Christian inhabitants to flee to Greece and occupied the village. Soldiers and irregulars took a pride in trying to surpass each other in atrocities and plunder. Four men were murdered by the irregulars.

19. YENI-KEUY.—The same fate befell this village also, which fell into the hands of Turkish emigrants from Western Thrace, after its Christian inhabitants had fled to Greece.

20. DOGANDJA.—To-day this village is inhabited by Turkish emigrants from the region of Oitakeuy, its previous 101 Christian families having fled to Greece. The Church and school had been already burnt down during the retreat of the Turkish troops, when three men, two women and four children were slaughtered. It was at that time that both soldiers and irregulars laid hands on personal property, consisting of 18,000 kilos of corn, 2,800 sheep, 382 animals etc.

21. NADIRLI.—On the 1th of April, 1914, the Turks fell upon Theodossi Alexiou and murdered him, as well as Geo Theodorou, Dem. Georgiou, and also others outside the village. They extorted £310 from the peasants under pretext that they owed this

amount to the Agricultural Bank ; also another £50 as road tax, although they, whip in hand, obliged them to work on road construction. The sufferings and ill-treatment of the inhabitants of this village were such that they had no alternative left to them than taking refuge in Greece, which they did. The village is now occupied by Turkish emigrants from the neighbouring village of Tsifli.

22. IMAM BAZAR.—On the 6th April, (old style) this village was also attacked, plundered and murder being the order of the day. The irregulars slaughtered Athanassi Anastassiou and George Grossi. Dimitri Evangelou died of fright. The inhabitants fled to Greece and the village was occupied by Turks.

23. KOULELI.—Half of the inhabitants were expelled to Bulgaria, and the remainder sought refuge where they could.

(d) Loule-Bourgas Region.

24. LOULE-BOURGAS.—Shortly after the re-occupation of Thrace by the Turks, three persons were massacred outside the small market town, the two belonging to Rodosto, and one to Toughout Bey. On the 3rd of April, 1915, George Tzimtras was arrested and cruelly beaten ; £360 were taken away from him in the presence of the tax collector, Tzobanoglou, and the inspector of tithes, Abdourahman Bey. On the next day the notable of the village, Theodoros Kotzabasis, was massacred, and his two sons thrown into prison. On the 11th, the notables, Zacharias Kyriazides and Ioannis Ignatiadis, were ordered under pain of death to leave. On the 27th April, a systematic attack against the town commenced. Firing was heard every day in which officers, Government officials and irregulars equally took part. On the 3rd of July, Chirsoverghi, 35 years old, was massacred. On the 6th, Verghoulis Sfaghilis was wounded. On the 27th, Sultan Effendi threatened to take Constantino Kyriazidhi's life. Thus, owing to constant and daily threats, ill-treatment and plundering, many families decided to quit the place. Their houses, fortunes and fields, were also seized by the Government and handed to the Moslem emigrants.

25. AIVALI.—The retreating Turkish army (1912) murdered many of the inhabitants, among whom was Pope Lazaro, eighty years old. In 1914, the same methods were resorted to, to terrorise the inhabitants of this village. On the 4th February (o.s.), George Carayannakis was assassinated, and although the assassin was known, the authorities arrested, under pretext of investigation, all the notables of the village. Then, after the inhabitants being terrorised by Yousouf Bey of Loule-Bourgas, Djouni Effendi, chief surveyor, Osman Effendi, head of the Gendarmerie, and Eden Effendi, tax-collector, as well as by the gendarmes themselves and irregulars, they were forced to expatriate themselves. In March, 1914, there was not a single Greek in the place ; all had sought refuge in Greece. Their houses, fields, furniture, and in general the fortunes of these peasants were handed over to the Moslem emigrants of Greek and Serbian Macedonia.

26. **TOURGOUT BEY.**—This village was besieged on the 30th March (o.s.), by irregulars and the Turks of the district. On the 31st, Pope Yannakis, priest of the village, was beaten. From the 1st to the 3rd April, the Church was profaned. Owing to these events the whole population fled to Greece.

(b.) Villages Ceded to Bulgaria.

By virtue of the last Turkish-Bulgarian Convention, nineteen villages situated beyond the Maritza and inhabited by a purely Greek population, were ceded to Bulgaria.

1. **SCUTARI.**—The Turkish Government laid hands in due time on forty houses, in which they installed an equal number of Turkish families coming from Osman Bazar (Old Bulgaria). At the time of the re-occupation of this village by the Turks, the Greek population Constantinou, Apostolis Theoharis, and Athanassios Constantinou were massacred.

2. **PASHA MAHALE.**—At the time of the re-occupation Panayiotis Angelou, Sarantis Georgiou, Christos Athanassiou, Panayiotis Constantinou, Apostolis Theoharis, and Athanassios Constantinou were maltreated and beaten by the Turks.

3. **MIHALITSI.**—The re-occupation of this village, was followed by all kinds of atrocities, murders and rape.

4. **FIKELI.**—The Greeks of this village shared the fate of their fellow-countrymen during its re-occupation by the Turks.

5. **DIMITRIKEUY.**—At the time of the re-occupation of this locality, 500 sheep and 1,500 kilos of barley were pillaged. The inhabitants moreover, were forced to supply 3,000 okes of bread daily. (An oke is equal to 2.82 lbs). The chief of the military post of the place, Hussein Effendi and the Albanian Moussa extorted from the villagers Ltq.500 besides forcing them to construct at their own expense, barracks, using the material destined for the village school and the sum of Ltq.800 spent.

6. **KARA-BAGII.**—At the time of the re-occupation the inhabitants of this village suffered from the usual atrocities, and Margaritis Angelou was killed.

7. **YALIA.**—The usual atrocities took place here also.

8. **BARA.**—Damage was done here also, more especially on the rape of cattle.

9. **BES-TEPE.**—Great damages were done here during the re-occupation. The Greek school was turned into a stable.

10. **KOURMALI.**—During the re-occupation, Christos Iannou, Petros Ghalipis, Yordan Evangelou, and Yiovanis Constantinou, were murdered. Bastinadoes were inflicted and great damage caused.

11. **SARIYER.**—The damages occasioned in this village amount to a considerable sum of money.

12. **BEKTESSIDES**—Besides damages and the loss in cattle and corn, the village church was pillaged, not even the offerings being spared.

13. **RIZIA**.—On the resumption of the Balkan War this village was completely destroyed. Houses, schools and churches were burnt, or razed to the very foundations. Turkish Comitadjis seized Constantine, the mouhtar of the village, and after subjecting him to various tortures, extracted all his teeth and threw him in a well. Sixteen families took refuge in Greece on account of the repeated attacks to which they were exposed from the Turks of the vicinity. This took place in February, 1914.

14. **TCHORIK-KEUY**.—This fine and rich village, being placed during the Balkan War between two fires, suffered tremendously in consequence. Its inhabitants were turned out and denuded of everything. Many of them were slain while the women and girls were raped. Twenty-five peasants were thrown into the Maritza by the Bulgarians. Although reconstructed after the Balkan War, the village, at the time of its re-occupation, again suffered from invaders. Gregori Sotiriou, Yannakis Nicolaou, and Constantine Dimitriou, were massacred.

15. **DEMIRDES**.—The Arab soldiers that re-occupied this village committed no end of atrocities against its population. Young girls were raped and men were massacred. Several Greeks sought refuge in Greece in March, 1914.

16. **BOSNOCHORI**.—Dimitrios Vassiglou, Apostolos Antoniou, and Jean Nicolaou, were killed at the time of the re-occupation of the village. Turks from Ahu-Keuv carried away the daughter and daughter-in-law of Evangelos Hadji Nicolaou.

17. **KARA-AGATCHI**.—At the time of the re-occupation of this locality its inhabitants suffered equally from the hands of the advancing Turks, as from those of the retreating Bulgarians. On the last day of the retreat the latter arrested forty-five of its inhabitants whom they bound two by two and drowned them in the Maridja, one only survived to tell the story, and that is Pandeli of Kiyik.

18. **MOUSTAFA-PASHA**—This small village containing a flourishing Greek community, with a fine Church and Schools, suffered also during the war.

19. **MARRASSIA**.—This village was completely destroyed during the Balkan War.

The Greek element in the town of Adrianople, the seat of the diocese, apart from the material losses it sustained through requisitions and commercial restrictions, suffered further from disastrous fire after the re-occupation during which the entire Greek quarters including four churches and a school were burnt down.

The Government officials, who went to the rescue, instead of helping to extinguish the fire, threw inflammable substances into it.

What was striking was the attitude of the local authorities towards the victims of the fire, so that many were obliged to leave the country, to try and earn a living elsewhere.

II

DIOCESE OF KIRK-KLISSI

This Diocese, numbering twelve Communities and containing 25,427 inhabitants, was the first to feel the evils of Bulgarian Administration so that the whole of the Greek population of the Diocese rejoiced at the news of the approaching re-occupation of Thrace by the Turks. The Greek population even felt relief at the idea of the return of the Turkish Administration. But the deception was a cruel one. Bands composed of the lowest and basest elements of the population invaded the diocese and committed the worst acts of barbarism and cruelty under the very eyes and to the great delight of the chiefs of the Turkish regular troops.

Later on, the Civil Administration itself, when once it had been officially established, acted upon a premeditated and clearly set forth programme and started the systematic extermination of the Greek element until the entire Greek communities were driven out.

1. KOURDUE —On the 25th March (o.s.), 1913, some of the inhabitants of this locality were deported to Bulgaria, among whom were the Vicar, George Dionyssiou and his family. On the 27th of the same month armed bands of Turkish irregulars entered the village, and in order to scare the peasants stripped the women of their clothes and raped some of them. The village was terrorised by means of all communication being cut-off for some days with the neighbouring villages. On the 1st of April, George Diogenous, Christos Stylianou, and Nicolaos Christou were murdered by the Turks, between Scopos and Kouroudere. The same day the village was plundered and the terrified Christian inhabitants took to the mountains, while on the 5th the entire population was obliged to expatriate itself.

2. KOUROUNDERE, 3. ERVARION.—Following on all sorts of persecution, the inhabitants of both these villages emigrated in April, 1914.

4. YANDIHLAR —Towards the end of March, owing to the attitude of Turkish emigrants and inhabitants of the neighbouring village, the Greek population was obliged to expatriate itself.

5. SCOPOS —The Turkish re-occupation caused this small town to suffer cruelly. On the 17th of July, 1913, soldiers and Turkish emigrants carried away the cattle, the agricultural produce, furniture and the carriages of the inhabitants. On the 9th of March, 1914,

Halvadjî, a petty merchant, and George Lampi, were massacred by the Turks close to the village of Kurdere, and on the 13th of the same month, the sub-Governor (mudir) levied heavy contributions on the inhabitants in support of the Turkish fleet ; also for the establishment of a telephone, the furnishing of the gendarmerie post, the creation of a municipal garden, and the repairing of the roads. On the 24th of April of the same year, seven of the notables of the town were arrested and thrown into the prison of Adrianople. Their names are Simos Simopoulos, Archimedes Iconomidis, Yianacos Ilhoglous, Euripidis Hadji Anestis, Leonidas Kiradjoglous, Alexandros Tjanilis, and Polthronis Skiougemis. On the 21st September a subscription of Ltq.1,000, in favour of the Red Crescent and the National Defence Committee, was imposed upon the inhabitants.

On the 5th of September, 1915, the town was besieged by the Turkish Gendarmes and 200 other Turks, commanded by the ex-chief of the Gendarmerie of Ismidt, Yussuf Bey. No one was allowed to leave the town and orders were given to the inhabitants to make ready for their departure. On the following day, Simos Simopoulos, a teacher, was arrested and carried away by two Turkish emigrants, belonging to Scopo, who killed him on the road to Yenna, at a distance of a quarter of an hour from the town. This assassination was followed by that of Pope Kyriacos Constantopoulos, who was thrown into an unhealthy dungeon, left to languish in it for five whole days and nights, without food or water, while subjected to unheard of tortures.

For five long days the Turkish functionaries, together with the population, gave themselves up to a veritable orgy of cruelty against the Greeks, whom they further stripped of Ltq 3,000. On the 10th September of the same year the deportation of the inhabitants began. Aristodhimos Constantopoulos (teacher), Zaphirios Zaphiriades (apothecary), Theodoros Cokalas (merchant), Pelopidas Vavazanides (teacher), and Pope Kyriacos, were arrested and shared the same fate as that of unfortunate Simopoulos with the only difference that they were buried alive, after being forced to dig themselves their own graves.

6. SKEPASTOS.—At the beginning of the year 1914, the Turks set to work systematically to share the Christian population of this locality. Flogging, theft and plunder were in the order of the day. In March, 1914, about five hundred Macedonian Turks surrounded the town and demanded the immediate deportation of its inhabitants.

On September, 1914, the sub-Governor (mudir), Sarakin Tahsin Bey, forced the peasants to hand over to him 40,000 okes of corn, which he had distributed among the Turkish immigrants at Viza. Between the period of the re-occupation and deportation of the inhabitants no less than fourteen of its numbers were savagely done to death in the fields, and Dimitri S. Loghothetis met with his death at Viza, the seat of the sub-Governor of Viza. In September, 1915, the inhabitants, after being stripped of all they possessed, were expatriated, and after a four days' march reached Heraclea, whence the majority crossed over to the Asiatic coast in boats, and settled down in Balli Kesser, and Ada Bazar.

7. SKOPELOS.—Here also the Greeks had been exposed, ever since the re-occupation of the village to the same dangers and persecutions from the Turkish emigrants as elsewhere, the same misfortunes now befell them and they were expelled finally in 1915.

8. PETRA.—A repetition of the same methods was carried out here. In 1914, Turkish emigrants surrounded the village, and by putting pressure on its inhabitants forced them to leave. In April, the staff of the Agricultural Bank seized the cattle of all the peasants and in September, 1915, the inhabitants were dispersed.

The communities that escaped deportation nevertheless suffered from all the kinds of persecution and unprecedented tyranny at the hands of the Moslem Albanian, Haidar Bey, Governor of Kuk-Klisse, and those under him.

The terrorism exercised on the Greek Communities was systematic and incessant so that their escape from total deportation was little short of a miracle.

A perfect reign of terror was inaugurated at Kuk-Klisse during the retreat of the Bulgarians and the return of the Turks, the former threatening the inhabitants with a wholesale massacre, while the latter plundered and pillaged them. On the return of the Moslem refugees who found that their dwellings had been destroyed by the Bulgarians, they promptly appropriated those belonging to the Greeks, under the indifferent eyes of the Local Authorities.

During the European War the town of Kuk-Klisse was made an important objective by the young Turks, which they attempted by a thousand ways to destroy.

On the 18th of March, 1914, 350 Turkish refugee families established themselves in Yenna, and started to oppress the Christian population. On the 4th of April of the same year officials claimed payment within twenty-four hours of all debts towards the Government. The collectors of the Agricultural Bank exacted the payment of Ltq 1,700, out of which Ltq 800 were due by the Bulgarian emigrants. The Chapel of the "Life-giving Fountain" (Zoodhohos Pigi) was desecrated. Constantine Michail was deported with his family and further murders committed.

In general, this borough was particularly terrorised. Manifestoes with the heading "The President of the Committee" were thrown into the houses. One of these read as follows "Either you leave this place, or we massacre you all. By the end of the week none of you must be found here. If on our return we find you here, it will be at your peril. You must understand this." These manifestoes bore the mark of the Crescent, with the inscription "Padichahum teloh yasha" (Long live the Sultan).

9. BOUNAR HISSAR.--On the 1st April, 1910, all the cattle were stolen by Albanian Turks. On the 11th of the same month, the Christian inhabitants were beaten and otherwise maltreated by order of the sub-Governor (mudn), under the charge of having refused to accommodate Turkish emigrants.

The inhabitants of the Community of Kara-Hahl, after enduring savage attacks on the part of the Turks of the vicinity were obliged to quit their abodes and scatter about in Kirk-Klisse. It was under the most perilous conditions that they managed later on to return to their homes.

III

DIOCESE OE DEMOTICA

This Diocese, comprising in all fifty-three Communities, with a great population numbering 51,236 souls, witnessed all the horrors of the Balkan War, and suffered from all the atrocities committed by the Bulgarian regulars and irregulars during their retreat, as well as the cruelties practised during the re-occupation by Turkish troops. The Laze volunteer corps during their retreat plundered and destroyed the villages of Tartar-Keuy, Karaskly, Karakasim, Voulgar-Keuy, Eski-Keuy and Kornofolka, and others. The men of the battalions after having burnt the half of Iberes monastery, in this last village, murdered the Abbot, Father Porphyrios and another one of the name of Neophitos.

An even worse fate awaited the diocese at the time of its re-occupation by the Turks. In all the villages atrocities were committed. Moslems occupied the dwellings of the Christians, fields were confiscated; men were forced to work on the public roads, and cultivate the earth for the benefit of the Turkish refugees; the cattle were carried away. Murders also were rife.

About the end of March, 1914, Turks from the village of Kara-Klisse, evacuated by the Bulgarians, entered the grocer's shop of Dimitri Katsica, attacked and wounded him, killed his relation, Stavro Nerandji, and fired repeatedly at Pope Christophoros without success. On the 31st of March of the same year, Dimitri Ioannou, a young man seventeen years old, was killed by the Turkish emigrants, in the village of Tokma-Keuy. Towards the middle of the month of April, the Turks murdered the notable of the village Koufovouno, of the name of Adam. They also murdered the barber from Didimotica, Christos. Adam's sons, respectively twenty and twenty-two years old, were carried away, and murdered. The throat of the one was cut while the

other had his abdomen cut open, on the 21st April, close by the village at a spot called Kounia.

The atrocities committed in the villages of Skourtohoru, Tsompali and Koufovoun, were of a ferocious nature. In the villages of Azalli (destroyed of late), Karakasim (half burnt), and Tartar-Keuy (severely damaged), emigrants, Pomaks and Albanians were established, with the result that the Greek element inhabiting these localities for the greater part crossed over into Greece through Dedeagatch. This took place also in the village of Maritza, and nearly all the Greek villages that were handed over to the Bulgarians.

In accordance with the Turkish-Bulgarian treaties all the villages beyond the Maritza, as also four on the left bank of the river, i.e. Kiouphi, Psathades, Zaloupaki, and Kousti were ceded to Bulgaria, in consequence of which the Greek inhabitants of these localities suffered most frightfully in every respect. Soufli region was entirely evacuated, and the Demotica one was partly abandoned. The Bulgarian Government seized the Churches and Schools and the remaining Greek inhabitants were subjected to dire persecution in order to frighten them into changing their feelings of nationality.

The number of villages on this side of the Maritza and on the Turkish territory is sixteen.

(a.) Villages whose inhabitants were expelled before 1914.

1. MEGA ZALOUI.—At the time of the re-occupation this village suffered severely. About 130 inhabitants were killed. Five-sixths of its population were forced to seek refuge in Bulgaria.

2. ASLAM.—Four-fifths of its inhabitants resorted both to Greece and Bulgaria.

3. SARAPLAR, 4. KARAKASIM, and 5. AZATLI.—Driven out of the village, their inhabitants went over to Bulgaria. At the time of re-occupation, seventy were killed.

(b) Villages whose inhabitants were displaced during the European War.

Karale, Kourti, Karamdja, Pasha Yemdje, Louli, Yeaoup, Tsali, Eskikeuy, Kayakli, Tchoufikaki, and Dogandji. The inhabitants of these villages (coming under the governorship of Makia Yefira) were dispersed in September, 1915, and spread about over the district of Malgara.

IV

DIOCESE OF ENOS

This diocese is divided into two parts—those of Enos and Dedeagatch. It comprises seventeen communities and has a population of 10,057 Greeks. The disturbances created by the Balkan War brought about a deplorable state of affairs in this locality. Under the rule, for a little over one year, of no less than five authorities (Turkish Comitatdjis, Bulgarian, Hellenic, Autonomous Administration, and again Bulgarian as regards the district of Dedeagatch and Turkish for that of Enos) the inhabitants of this diocese were compelled to put up with all kinds of terrible experiences while striving hard to safeguard their lives and honour.

The activity displayed by the Bulgarian occupation combined with a systematic anti-Greek policy, particularly after the re-occupation, were such as to bring about at last a complete national decline of the Greeks. The Bulgarians did not lack methods of terrifying the people. Reasons of a geographical, military and ethnological nature in this important region concurred for the maintenance of a fixed camp, withdrew these lands for a certain time, from Bulgarian rule. But when once the Bulgarians succeeded in putting their foot once more in the town of Dedeagatch, they gave way without restraint to their feelings of fanaticism against everything that was Greek, committing the most frightful atrocities against its Greek population. Churches were desecrated, schools were closed, shops were plundered, trade came to a standstill, economical life lost its vitality, and as a crowning act of Bulgarianism, a price was put on the head of the Metropolitan of Enos, a man who had been instrumental in saving the lives of many thousand Bulgarians at the time of the Autonomous Administration from the revengeful hands of the Turks.

At the present moment not a single Greek is to be found in the town and district of Dedeagatch, most of them having for one reason or the other, been obliged to emigrate to Greece.

It is true that the destruction of this district had already begun at the time of the retreat of the Turkish troops, when the Army of General Yaver Pasha burnt the village of Roundloulis, dispersed its inhabitants and plundered the market of Serres, accompanied by murder. This destruction was, however, completed under the Bulgarian rule.

At the time of the re-occupation of Thrace the small district of Enos suffered at the hands of the Turks. Many of the inhabitants

were unmercifully beaten ; others were unjustly thrown into prison, and only released after the energetic steps taken in this matter by the Metropolitan.

Shortly after, the usual deportation of all the Greek inhabitants of the district began.

(a) Persecutions in 1914.

1. **AHİR KEUY.**—Two murders were committed at the time of the re-occupation. In 1914, the village sustained three successive attacks from the Turkish bands, and was completely plundered. Five inhabitants died through ill-treatment. The remainder abandoned the village, took refuge in that of Kaipouli, whence they were expelled to Greece (19th June, 1914), after being previously beaten and robbed by the Custom House Authorities of all their savings.

2. **TSELEPI**, 3. **KEMERLI**, 4. **ARVANITES.**—At Easter time (April, 1914), the inhabitants of the villages were surrounded by Turkish bands, who fired on them, and forced them to take refuge at Enos, whence they were expelled to Greece, being previously robbed of everything. Among the deported was the head of the patriarchal Monastery of St Athanass Tchaniri, Pope Yoachum, who was beaten on more than one occasion. Constantine Ioannou, of the village of Kemerly, was hanged.

5. **DOUKIENI.**—After a protracted siege, followed by plunder, the inhabitants of this locality shared the same fate as those of other villages. Four were killed Zafiris Angelos, and Nicolaos Zafirades and their workman Athanassios.

6. **AGIASMA.**—This village was besieged and forced to pay a ransom. The priest of the village was obliged to pay a sum of money to the aggressors, who carried away two girls of the village of Stefanaki, along with the school-mistress, whom they released after receiving Ltq.200. Owing to repeated attacks, followed by plundering, the inhabitants sought refuge in Greece.

7. **KOZKORI**—For similar reasons the Greek population of this place also emigrated to other parts. It was subsequently occupied by Turkish emigrants, which was generally the case with the remainder of the villages that were evacuated.

(b) Deportation during the European War.

8. **AMIGDALIA** and 9. **MAISTROS.**—Before even they were officially notified by the Government to quit, the inhabitants in order to escape persecution and robbery by the Turks, sought refuge in the monasteries of Skalotis and Aghios Pandelemona. On their return sometime later on, they were again driven out (April, 1915) within three hours, the inhabitants of Amigdalia settling down in

the village of Pesait, those of Maistros resorting to Kastritsa. Two shepherds of Achileos Niotis, from Maistros, by name Christos and Bozicos, as well as two others of Amigdalia, were murdered.

10. ENOS.—Both during the Balkan and European wars this town was made the particular objective by Government officials and its Moslem inhabitants, as being a place of special importance from which the Greek element should be deported. This scheme was successfully carried out in August, 1915, when the inhabitants were expelled to Malgara. Out of a total of seventeen churches, fifteen were destroyed. The library containing 1,900 volumes was pillaged. The monastery of Skalotis was burnt, and those of Aghios Panteleimon and Tsandiri completely demolished.

Thus was brought about the destruction of that Diocese which had been officially planned and carried out by the Turks, as proved by the deposition of the Chief of Police of Enos, Yussuf Zia Bey. The revelations, contained in a letter addressed by Zia Bey to the French Consul of Gallipoli, of which we give a translation of the exact copy, bring to light considerable important facts.

“To His Excellency,
The French Consul,
at Gallipoli

“I, the undersigned, Chief of Police of Enos, was arrested through calumny brought against me by the sub-governor of Gallipoli and while under an escort of gendarmes like a criminal, succeeded in making my escape and taking refuge in the Austrian Consulate of this city.

Looking upon you as representing a great Protecting Power of the Albanians, I hope you will do what is due to me. My arrest is due to personal reasons of the Cammacham who, wishing to revenge himself on me, owing to my conscientious attitude, accused me of having extorted money from different persons. No sooner had I taken refuge in the Austrian Consulate, than the Governor of Gallipoli sent the Chief of Police to persuade me to go to his Residence. I then declared in the presence of witnesses, that of late, acts of pillage and oppression have been committed against the Christians; that whole villages are evacuated at the instigation and by order of the present Government and that this is well known to all. I consider it to be expedient to give you a brief statement of the events that took place at Enos.

I went to Enos on the 9th of May, 1914. As soon as the Cammacham (Governor) saw me he said to me ‘The Greeks here are pro-Hellenes, so take care.’ I found out, however, during the Bulgarian occupation, that the Greeks protected the Turks.

Petitions from all quarters were addressed to the Cammacham, who took no notice of them whatsoever. Instead of which he sent to the spot the Lieutenant of the gendarmene a few days ago, who recommended stricter measures to these bands; he returned to Enos. He personally supervised the embarkation by force of the inhabitants of

the village Kodja-ali on sailing vessels, at Diacodina, and sent them to Samothrace after confiscating their cattle and carts. And while the whole of the district of Enos was being plundered, and its inhabitants deported, he sent false telegrams to the Government, to the civil prefecture and inspection, assuring them that order had been established, that no incident had taken place, and that only the inhabitants of the village Kodja-Ali had secretly disappeared! At that time the Mutassirif arrived at the village of Kiz Kapou of Kes-sani. Scarcely did the news reach the Camacham, than he hastened to meet him, and having received instructions he returned.

Twenty inhabitants of Keshan, fifty of Ipsela, and some of Enos were expelled, in spite of their having been pardoned by amnesty. The inhabitants of Tchulebi Keuy were also exiled.

At Enos there was a Greek, Ottoman Odysseus by name, who had, during the Bulgarian occupation, previously shown protection to many Moslems, and who did much to encourage the Christians to return to their villages. The Camacham sought a pretext to obtain his expulsion. It came about like this: one day two girls whose parents Odysseus protected during the Bulgarian occupation, went to his house. When the Camacham got to know of it, he incited the Moslems to demonstrate against Odysseus, who was soon after arrested, imprisoned and expelled the next day.

The delegate of the Greek Patriarchate Joachim was not allowed to go to the village of Kodja Ali, lest he should see the destroyed church.

All telegrams, dealing with different matters, from the people and the vicar, were stopped by the Camacham, who refused to let them be dispatched.

A gendarmerie detachment was sent against these bands, and succeeded in dispersing them, which encouraged the Christians to return to their homes. The Camacham on hearing of this, sent for the Chief of the Gendarmerie, and as a result of his interview with him, the bands renewed their exploits. The people and the vicar complained, but the Camacham paid no attention to those complaints. Before I reached Enos, twelve poor people came from Ipsala, in search of work; they put up at a monastery.

The Camacham was in the habit of giving orders for certain individuals to be invited to see him and requesting them to subscribe to a fund for the erection of a Mosque destroyed by the Bulgarians. Whoever did not give to the fund was threatened with exile. The money thus collected is still in the hands of the Camacham. Of late, however, strict orders were issued, in consequence of which the Camacham found himself in a difficult position, and in order to save himself, brings these false charges against me. Such is the state of the Young Turk Government, who deceived France and obtained loans, with the object, or so they declared, of effecting reforms.

I beg you to do the necessary to save me.

In the Austrian Consulate, this 24th of May, 1914."

(Signed) YOUSSEF-ZIA.

The Moslem population of this district is equally to blame, for instead of any recognition of the protection they received at the hands of the Bishop of Enos during the Bulgarian occupation, they proceeded to attack and destroy everything that was Greek, not stopping even at the few things still remaining in the Bishopric that had escaped Bulgarian rape. By their shameful conduct the Turks proved that they had completely forgotten that the Central Government had, through the Ministry of Justice, addressed a letter under date of the 1st July, 1929 (1913), in which they expressed their thanks to this same Bishop of Enos, for his generous attitude shown throughout, the protection given by him to the life, honour and fortunes of no less than 1,000 Moslems, government officials and others, who sought it. They at the same time forgot that his conduct had been rewarded by conferring upon him a highly valuable Turkish decoration.

V

DIOCESE OF CHORLOA

This diocese, composed of eighteen communities and containing a population of 16,735 souls, suffered also from the consequences of the first Balkan War, and witnessed under the few months of the Bulgarian régime, the desolation of ten farms (*telufliks*) whose inhabitants although exclusively Greeks, were forced by the authorities during the occupation to emigrate into Bulgaria. The re-occupation of Thrace rendered still worse the situation of the remaining Greeks. The Government officials, acting upon the elaborated Young Turk programme set to work from the very outset, to annihilate the population of this district.

There was no security in the country, in consequence of which the Greeks dared not venture out to cultivate their lands, or manufacture charcoal. The inhabitants of all communities were forced to cut wood and carry stones for the reconstruction of the buildings and houses belonging to the Turks and destroyed by the Bulgarians. Moreover, they were frequently called upon to pay contributions, especially for the establishment of telephonic communications between Chorlou and the surrounding villages, so that the existence of the Christians became problematic.

1 CHORLOU.—In October, 1913, strict domiciliary searches were ordered, during which the officials appointed for the purpose, carried away whatever they found in double, in the way of clothes, furniture, etc., and distributed them to the Turks.

The parish schools were requisitioned and turned into military

offices, notwithstanding the fact that there were many more buildings, both private and public, suitable for the requirements of the army. The fanaticism of the Turks against the Greek element was notorious, and although at first it was displayed by swearing at its religion, later on it took more serious proportions, when they boycotted trade and finance to which they gave a deadly blow. All this contributed largely to the emigration into Greece.

2. STRANGIA.—Towards the end of March, 1914, more than a hundred Circassians came to Strangia. They and other Turks spread alarming reports about the fate awaiting the Greek inhabitants.

During Passion Holy Week, cattle raping, plunders and fires took place. Many inhabitants were unmercifully beaten, five of whom died of wounds received. The latter were workmen in the service of a timber merchant, Direkly by name. In the evening of Saturday of the same week, the police and gendarmerie convened a meeting of the Elders and ordered them to evacuate their houses to accommodate Turkish emigrants. On Easter Monday a general deportation began, Miss Aspasia Constantinides was an eye-witness, on the 14th April, 1914 :

“On Easter Monday, at 10 in the morning, a corporal and his gendarmes, with drawn swords, forced them by brutal methods to close their shops. They ordered 150 families to leave on the morrow, and the remainder the day after. When a young man asked ‘Why must we leave?’ he was unmercifully thrashed. Subsequently they visited the different quarters of the village accompanied by Turkish emigrants, who stoned the Christian houses, saying ‘either be gone, or we shall kill you, you swine of infidels.’ The streets were full of Turkish emigrants who appropriated the hens, cattle and eatables they found in the shops. On Tuesday the village Elders were called to the Police station. There the corporal addressed them, saying : ‘To-morrow you will give me the Ltq.800 you collected from the fountains,’ and on their answering that they had deposited the money in the Bank of Constantinople, the corporal, after first belabouring them, searched their pockets, took away their watches and whatever else they possessed and then handed them over to the Gendarmerie. They were then stripped of their clothes, imprisoned, and stones and dirt thrown at them through the window. The corporal meanwhile sent to their houses claiming Ltq.20 as a ransom. Their wives gave from Ltq.5 to 7 each, and at two o’clock in the morning they were set free and escorted to their houses by gendarmes. On Wednesday at 5 o’clock, loud cries were heard. It was reported that Corporal Ismail, an Arab, accompanied by a hundred Turkish emigrants, entered the houses with drawn swords, and fell upon the peasants, calling them by every foul name of swine and infidels. Then I noticed that the carts belonging to the Turkish immigrants were waiting before the doors of the peasants’ houses. In front of each door there were ten immigrants and a cart with its driver, who claimed Ltq.4 in advance for his fare.

“It is worthy of notice that the Turkish immigrants entered the houses and took for themselves whatever they required in the shape

of clothing, kitchen utensils, etc., and then stoned us from our own houses, in which they had established themselves. The train was composed of 250 carts belonging to the villages, followed by 500 carts belonging to the Turkish immigrants. After going along for a long time, we noticed six gendarmes and about 150 horsemen coming towards us. They arrested the Elders and conducted them to the Police station in order to make them pay the tax over again. After unmercifully beating them and dragging them along like beasts, they made them sign a document — contents unknown — and threatening them with their revolvers, extorted £10 each from the three and £3 to £5 from the remainder of the Elders.

"After two hours' march we reached a deep and narrow ravine where we found Corporal Ismail with a number of immigrants, apparently waiting for us. As soon as he saw us, he ordered our drivers to stop, and dragging the women out of the carts beat them savagely. They snatched the earrings the women wore and in so doing cut their ears; they forced them to undress in order to get at the necklaces they wore, and often tore them off their necks with such violence that in one instance a woman's throat was cut, causing the blood to flow in torrents. They also pulled off the hair of the young girls. From one widow alone they took away jewelry worth £150 in gold. From the wife of the cashier of the Church, they took away twelve Greek shares and two preference shares worth £200. These she had hidden under the clothes of her baby, forty days old. At last my turn came, and I was robbed of £17 I had on me.

"They ran away with an image of St George in silver, which an old woman wore. No one, whether male or female, old or young, was spared, all were searched and robbed.

"Towards evening we reached a valley, and while the police were actively engaged in searching the pockets of every one, the Turkish immigrants, fell upon and carried away the luggage of the villagers. From the cart I was in, they took away the mattresses, sewing-machine, and clothes of a poor girl, besides our bread and food and the small basket which contained some medicine we had managed to take away with us. We passed the night in great trepidation, but as it was, nothing happened. We started again on Thursday at five in the morning, and at three in the afternoon, after undergoing a further search. Our peasants would have defended themselves, were it not the cart-drivers were immigrants, besides which each one was accompanied by two well-armed men. On Thursday night we slept on the ground without any covering at all. At eleven o'clock on Friday morning, the two gendarmes, who had stripped us of everything on the previous day, claimed as a reward five piastres per cart for having escorted us safely to the frontier of Heraclea.

"At Heraclea 200 families were embarked on board the *S.S. Markella*; but the greater part of their luggage was stolen by the gendarmes of Heraclea and stored in a Turkish Coffee House."

3. ASKOS, 4. KARADJAKEUY, and 5. BELGRADE.— Bands of well-armed Moslem Lazis travelled all over these villages

spreading terror among them, and committed all kinds of rape. The authorities declared that they were incapable of doing anything to stop it. The evacuation of Strandja was followed by the emigration from the above-mentioned villages. The inhabitants of Askos, in a state of terrorism, sought shelter in Karadjakeuy, whence they were deported by the Mudir to Silivria. The peasants of Karadjakeuy and Belgrade at once followed suit. But after a short time the inhabitants of the last two villages were persuaded to return home. These of Astaco, along with the other families, went over to Greece.

6 KERMANION.—In the beginning of April, 1911, hundreds of Turkish immigrants swarmed to this place, some of them under pretence of being Secretaries of Talaat. The Minister of Interior advised the peasants to emigrate, and leave the church; they were building unfinished, as that would be turned into a mosque. Later on, sixty Turkish families established themselves in the village, behaving with great severity to the Christians, and even threatening their lives. On the 9th of April, George Paraschos, and on the 1st of June, Vladers Christou Tantas, both shepherds, were murdered. These sixty families lived at the expense of the Christian population, and as the latter could not go out into their fields owing to the insecurity of the place, starvation stared them in the face. Towards the end of October, 1911, the Christians were all expelled to Greece.

VI

DIOCESE OF VISE

This Diocese with a population of 28,783 souls, divided into twenty-five Communities, experienced great tribulation as far back as 1913.

Apart from the former great losses sustained under the Bulgarian régime in the form of requisitioning of cattle, the pillage of corn and burning of the Bishopric, together with its furniture and library, this district was greatly damaged during the retreat of the Turks and their re-occupation of Thrace, when six churches, one school, 624 houses and shops were burnt, and 186 inhabitants of various communities murdered. Renewed plunder followed, in which the Turkish officials took a prominent part under pretext of finding out what goods were taken by the Christians from the Turks, so that they managed to strip the Christian population completely of their property.

(a) Persecution in 1914.

Slowly and by degrees the programme of the Young Turks was carried out, it was inaugurated by a complete commercial boycott, intercourse between the villages of the six districts being strictly prohibited. This kept the inhabitants in a constant anguish of unrest, who did not even know what was taking place in their immediate vicinity. This boycott was followed by gangs of Turko-Albanians who besieged the villages, firing and attacking by night, carrying off the cattle and threatening continually the expulsion of the Christians from their houses and shops, followed by the accommodation of Turkish emigrants in them.

This programme was carried out under the direction of Eyoub Sabri, sub-governor of Vise (Editor of the Savin papers *Top*, *Silah*, and *Saughion*, published formerly in Salonica and Monastir), assisted by his brother Housef Bey, and Ghassari of Media, who had no other object in view than the compulsory evacuation of the Christians of this region.

They were successful in their aim. The community of Magriotissa, harassed by the repeated attacks, murders, plunders, etc., against the Greek element, was the first to give the signal for emigration. The villages were all quitted on the 17th of March, 1914. The other villages, i.e. Hasvouga, Mousselm, Topdjikey, Sarai, Kavak, Yiovali, Tsongara, Aghios Georgios, Tsaka, Aghios Ioannis, Krionero, followed suit (April 1914).

The majority of the deported Christians escorted to Heraclea, embarked for Greece.

This district had given refuge to the multitudes of Christians fleeing from the ferocity of the Young Turks. Priests, notables, and muhtais (municipal representatives) were heard relating, in the presence of the Governor and the Chief of the Gendarmerie of Heraclea, the endless tortures and persecutions to which they had been subjected, declaring that it was the governors, sub-governors, gendarmes and their acolytes that had robbed them of their fortunes and expelled them, and that it was only in order to save their lives that they were obliged to give up the homes they had inhabited for centuries; further that if the Government which refused to give them the protection solicited would now guarantee their safety, they were prepared to return to their homes.

This declaration, repeated by all the inhabitants of the various districts, was not taken into consideration and consequently, the unhappy emigrants from the villages of Avo Ioanni Serayio, Kavak, Tshakli, Ayio Georgio, and Tsongara, were forced to embark and leave. The scenes that attended their departure were simply heartrending. The hesitating Christians, deeply attached to their soil, did all they could to appease the savageness of the gendarmes, who with the butt-ends of their rifles and with sticks and whips, drove them towards the shore. Women clasping desperately their new-born babes in their arms, and young girls frightened out of their wits, were savagely driven along by their savage persecutors. An old woman managed to

slip away unnoticed by the gendarmes and reported to the Bishopric that the luggage of the emigrants was thrown out of the carts, that women and girls were violated. Also the emigrants appealed to their Christian brethren of Heraclea to hasten to the spot, and with their own hands "*put their wives and daughters to death*," rather than see them dishonoured in their presence. In support of her statement, she produced a young girl of fourteen who accompanied her, who bore witness to the fact. Under even still worse conditions were the inhabitants of the following villages expelled, viz Oksidjion, Orghai, Midia, Yintros, Vizie (the greater part of), Messina, Ahmet Bey (in April), Sarakina (in May), and Tchiflik (in September)

(b) Deportations in 1915.

The harm done so far was not deemed, however, sufficient. The task lay before these persecutors of the Christians of enforcing the deportations of those communities. Their first measure was to arrest Bishop Anthemus, of Vise. They thus separated the Spiritual Head from the inhabitants in order to deprive them of the moral support he was in a position to afford them. But the deportation did not begin yet.

On his return from Samacova, Hadji Adil Bey, the Governor of Adrianople, was attacked by a gang of brigands on the 20th August, 1915, who killed his ten years old son and wounded the chauffeur of the motor car. This murder was unjustly attributed to the few remaining Greek inhabitants, and their persecution began under the direction of the anti-Greek sub-governor of Samacova, Hamdi Bey. On the 5th September of the same year, this very sub-governor acting under orders received from Hadji Adil, arrested forty notables of the villages of Samacova, Troulias and St. Stefano, whom he imprisoned under the false accusation of providing for the Greek brigands. During the whole week they were subjected to all kinds of unheard of tortures under the influence of which they had to confess anything that Adil Bey might accuse them of.

After a week's time they were divided into two bodies : twenty-two were handed over to gendarmes to be escorted to Kirk Klisse and eighteen were delivered to the numerous emissaries sent by Hadji Adil for the purpose of forcing the inhabitants to expatriate. The first batch was sent to Kirk Klisse, and thence to Adrianople, the second numbering eighteen were escorted by the emissaries to one hour's distance from the village of Samacova, where Hamdi arrived, accompanied by two policemen, Ilias and Ahmed Effendis, the clerk of Hadji Ahmed and the head of the emissaries Capetan Zekki, to preside at the butchery of eighteen heads of Christian families. These unfortunate men left about 100 orphans behind them starving and homeless.

The following are the names of the victims of the village of Samacova : N. Kirkos, D. Panayiotakis, D. D. Dhoulkidhis, P. Kiakhidhis, K. N. Dhoulkidhis, K. N. Takidhis, D. Koutsikodhis, V. Dimi-triou, G. Milonas.

Those of Troulias are : - F. Phannakos, D. Tsartos.

Those of St. Stefano - K. Marinellis, C. Athanassiades, I. Athanassiades. Also of Peristassis - Constantinos and Georgios Athanassiou expatriated to Samacovo.

Meantime, the inhabitants of the four above mentioned villages, and those of the remaining district of Vise, after having been besieged and plundered, were expatriated to Heraclea, (Marmara), and thence spread all over Thrace and the diocese of Nicomedia and Kyzik.

The Bishop of Vise, Anthimos, was also among the deported. He was accused of complicity in the murder of the son of Hadji Adil Bey, by an official communication of the Ministry of Justice under date of the 2nd January, 1916.

This was followed by a further one, under date of the 23rd May of the same year, by which the Government insisted upon his being removed.

And although the Patriarchate addressed a note proving the falsity of the accusation brought against the said bishop, and it was known to all that the murder had been committed by a Bulgarian gang who at that time scoured the country, the Government contrary to law and equity, kept the bishop in confinement first at Heraclea, and then at Tchiorlou. Owing to his serious illness later on, he was allowed to come to Constantinople.

Apart from the massacres mentioned, many were killed and others wounded during the two deportations of the inhabitants of this diocese.

Thus were the following murdered.

At MOUSSELM Yiovanni Athanassiou and Pashalis Christodoulou (in March, 1914).

At MANGRIOTISSA : Pashalis Andreou (7th March, 1914).

At ST. GEORGE Theodoros Lambrinou, Yianakis Pemos, and Stelios Yioffi (19th March, 1914).

At SARA KINA : Constantinos Hadji Bahar, Anastass Kouyoumdjis, Dimitri Mihail Boudouris, Eudoxia Constantinaki, and Athina Papayani (20th October, 1914).

At MESSINI Yanakis Nalbantis (20th October, 1914).

At TROULIA . D. Frydas (14th February, 1914), Philippi Yianakou, D. Tsartos, K. Tsartos, and G. Tsartos (5th September, 1915).

At ST STEFANO : Kyriakos Marinellis, G. Athanassiadis, and Polyhronios Athanassiadis (5th September, 1915).

At SOFIDES : Dimitris Zhitidis (5th September, 1915).

VII

DIOCESE OF SOZO AGATHOPULOS

This diocese originally possessed a population of 11,250 inhabitants. Its principal town, Sozopolis, was on Bulgarian territory and therefore suffered most severely at the time of the anti-Greek persecutions of Eastern Roumelia. Its inhabitants were deported. The remaining portion, on Turkish territory, consisting of the Communities of Aghathopolis, Paleos Vassilikos, Provido, Costi, and Ghalatsaki, were repeatedly attacked by Turkish bands. During the Balkan War they suffered greatly, but having, later on, been ceded to Bulgaria, through the peace treaty with Turkey, the whole Diocese was evacuated by its inhabitants in 1914, who took refuge in Greece.

VIII

DIOCESE OF DERCOS

This diocese, with a population of 25,937 inhabitants was divided into thirty-six Communities. Its sufferings during the Balkan War were such that its educational and economical vitality entirely disappeared.

The villages chiefly occupied by the Bulgarians such as Ermemkeuy, Akalan, Tehifikeuy, Tzelepkeuy, Lazarkeuy, Castanie, and Oklah, were completely deprived of both their private and communal fortunes.

On the other hand the conditions of such villages as Arnaoutkeuy, Aghuasmataki, Imbrohori, Neohoraki, Dercos, and Boghazkeuy, became desperate owing to their occupation by the Turkish troops, who committed all kinds of atrocities.

A notable, Ioannis Seretakis, of the village of Boghazkeuy, after having been beaten unmercifully and manacled, was for hours paraded through the streets of the village like a criminal. The same fate befell two other notables.

The village of Arnaoutkeuy was completely terrorised. On the 11th May, Sotirios Rallis, Panayiotis Georgiou, and Theodosios Ale-

xandriou went into the woods for the purpose of making charcoal. They were attacked by armed Turks and cruelly done to death.

In the same village, in the space of two weeks, fourteen heads of families were murdered. On the 28th June, 1914, Hariton Emmanuel went out into the woods to cut wood. He was wounded by three Turks, two of whom were soldiers and the third a gendarme.

Deportation during the European War.

1. DOMUZ-DERE.—The political authorities forced its inhabitants to evacuate the village at a three hours notice, and start off to the village of Tchuflik. This took place in the depths of winter (February, 1915), the poor inhabitants being deprived of everything, and in a dreadful condition.

2. FANARAKI.—The authorities ordered the deportation of the Christian population within two days which took place on the 12th February, 1915. They were embarked on Turkish sailing vessels, and ordered to Nehori, no one being allowed to land at any other point.

3. KALFAS.—On the 30th April, 1914, this village was besieged by armed Turks. After a courageous defence on the part of the Christian inhabitants, which lasted two hours, the Turks succeeded in setting fire to the village, thus obliging the Christians to flee. Some sought refuge at Balouki, others in the same vicinity. On returning to the village later on they found their houses occupied by Turkish immigrants. In 1915, all the Greeks of this locality were deported.

4. LAZARKEUY.—The Christians were forced to emigrate to Nicomedia during the Balkan War, and were strictly prohibited from taking anything away with them, although soon after the war was over they returned to their homes, and resumed their peaceable work in the fields. They were again expelled in February, 1915, and their properties plundered. Notwithstanding this they returned again, only to be expelled for the third time.

5. AVASSOS.—In May, 1914, Turkish immigrants put up in this village, and persecuted the Christians, who were ultimately expatriated in 1915.

6. BAKSEKEUY.—On the 16th April, 1915, the villagers were ordered to leave within twenty-four hours, and were allowed to take with them what they could carry. They dispersed about the capital.

7. BUYUK-DERE, 8. YENI-MAHALE, 9. KEFELKEUY, and 10. KIRETZ-BOURNOU.—On the 30th April, 1915, the Chief of Police summoned the elders of the town of Buyuk-dere and Yem-mahale, and informed them that by orders of the Government, the whole of the Christian population from Yem-mahale up to the landing stage of Therapia was to evacuate the place. Following this order, the inhabitants dispersed in the capital and took away with them things of the strictest necessity, depositing the remainder in their own churches. The Turkish immigrants who settled there later on stole everything they could find belonging to the Christians.

11. **SAFRA**.—This village suffered from the repeated aggressions of the Turkish immigrants. Pope Aghathangelos was nearly killed by the boys of the Agricultural School at Halki (April, 1914). In July, 1915, Turkish immigrants occupied the majority of the houses of the villages, compelling the peasants to evacuate it in July, 1915.

12. **IMBROHIO**.—On the 18th April, 1914, Turkish-Albanian immigrants over-ran the village and forced the inhabitants to sell to them, at onerous prices, everything they possessed. They retired to Sipzi.

13. **NYMFES**, 14. **AGII PANDES**, and 15. **AYASMATAKI**.—Owing to the insecurity of life and property, the inhabitants could not live there after the Turkish immigration into these villages, and were obliged to expatriate themselves and disperse in different directions.

16. **PYRGOS**.—Under dire oppression and strictly boycotted, the inhabitants began to expatriate by degrees, in April, 1915. In order to avoid the menaces and plundering of the Albanian immigrants, many Christians resorted to the capital. The constant arrival of fresh Turkish immigrants forced the whole Christian population to leave and go to the diocese of Nicea.

IX

ARCHBISHOPRIC OF CONSTANTINOPLE

During the period of the deportation of the Greek element, and when it reached its height, the emigration also of the inhabitants of Thrace was rapidly followed by that of the coast of Asia Minor. A strict boycott was started in the Capital itself having as its sole object in view the expulsion of the Christian element, so as to present Constantinople in the light of an exclusively Moslem city.

Systematically organised, cleverly applied and supported as it was by all the oppressive measures devised by the Young Turk's Programme, this boycott would doubtless have resulted in a great catastrophe for the Greek element had the European War not broken out at a very critical moment, and diverted the immediate and serious attention of the Government elsewhere. At that time it was a question of enforcing a premeditated plan for the wholesale deportation and extermination of the Christian element in the provinces, so as to facilitate the execution of their designs with reference to Constantinople.

The boycott had, nevertheless, the effect of bringing trade to a standstill, especially in the quarters of Potira, Xyloporta, Sarmatchik,

Top-capou, Tekfour-Seraï, Kasluni Pasha, Vlanga, Altı-Mumnu, Psamatia, Yedikoulle, Sirkedji, Bechiktache, and Ortakeuy.

The only place in which deportation on a grand scale took place was in the community of Stenia. The population of this parish numbering 320 inhabitants, were dispersed by order of the Chief of Police of Arnaoutkeuy, in July, 1915. They all took shelter in the suburbs of the Capital, with the exception of five families whose heads were in the Government employ of the locality.

Isolated cases of expulsions were however numerous, some being sent to Brouse and the interior of Asia Minor, simply because it was suspected they were opposed to the orders or decision of the Government.

X

DIOCESE OF TCHATALDJA

This diocese was composed of eleven communities and contained a population of 9,005 Greeks. Although they were not forced into exile, they were nevertheless exposed not only to Bulgarian persecution, but to that also of the Turkish element after the retreat of the Bulgarians.

The inhabitants of the communities of this diocese were on the one hand threatened with exile, and on the other had to share in the sufferings of thousands of Christians from the dioceses of Dercos and Tchiorlou, to whom they afforded shelter.

At one moment the inhabitants thought they were on the eve of their deportation, because a committee, accompanied by gendarmes, visited their villages and took down the names of the Christian owners of houses, in which they were to accommodate the Turkish refugees. Firing and aggression by night inspired the inhabitants with great fear for their lives, property and honour.

Several Christians were cruelly maltreated and others, among whom were the Vicar of Kalikratia, had to appear before a court martial following certain false accusations brought against them by the gendarmes.

XI

DIOCESE OF SILIVRIA

This diocese, with a population of 13,878 inhabitants, divided into twelve communities, also underwent the trials and misfortunes that befell other dioceses. At the time of the Balkan War when this district came provisionally under Bulgarian rule, all kinds of acts of extortion and plundering took place. At the Turkish re-occupation no amelioration in the fate of the Christian population was evident, it rendered their position, if anything still more critical, robbery and murder being rife at that time.

At Silivria Turkish fanaticism reached the limit of its violence. The market remained closed for a long time, the inhabitants being afraid to attend to business owing to the threatening attitude of the Turks who sought to revenge themselves for the losses and damages they had sustained at the hands of the Bulgarians. The prisons were full of innocent Christians, whom the Government officials thrashed unmercifully. On the 8th of July, 1913, sailors from a man of war, anchored in the port of Silivria, proceeded to the burial ground and destroyed the crosses off the tombs. The same acts of desecration were repeated by the Turkish immigrants on the 10th May, 1914. The latter insulted the Christian religion publicly, and threatened the life of Pope Chrysostomos, because he dared to remonstrate against the breaking of the window panes of the church.

At XASTERO, a village plundered on more than one occasion during the retreat of the Turks, was the scene of eleven murders and the wounding of four other persons.

The two monasteries close to the village were almost entirely destroyed. At the time of re-occupation the same outrages as at Silivria took place. The other communities suffered equally, especially those of EPIVATES (where eighteen Greeks were murdered), YIALI (where five Greeks were slaughtered), COUREALI and FANARAKI. This last village on being besieged by the Turks of the vicinity and Turkish immigrants in April, 1914, was saved thanks to the courage displayed by its inhabitants, and the systematic defence they organised, during which many Turks were made prisoners, among whom an Albanian bearer of a letter of a certain Hussein, of Tchataldja, addressed to the Chief of the Gendarmerie of Fanar, Brigadier Ismail, which contained the following "As the Christians of Fanar will be expelled in a few days, try to kill as many sheep for me as you can." It is obvious, therefore, that the aggression of Fanar had been contemplated for some time with the knowledge of the Gendarmerie, whose complicity was proved the same night of the attack, when from the window

of the station they fired at the Christians. On the 16th of the same month and year, Filoctimon of Fanar was killed at a quarter of an hour's distance from the town.

The Communities of Kiatchuk-Seimen, Ayren, Simekli, and Economio, did not escape deportation. The village of Simecli, which was burnt down during the Balkan War, was rebuilt by the inhabitants from Loule-Bourgaz. They were, however, again expelled in 1914.

ECONOMIO was in January the seat of the most unheard of atrocities committed however, this time, not by the irregulars, but by officials of the government.

At the renewal of the Turk-Bulgarian war, the Turkish fleet moored opposite the village, and landed 500 troops, headed by their officers. The latter commanded the priest, teacher, and elders, to appear and ordered that all young men of fifteen years and upwards should assemble within half an hour.

Unsuspecting of anything, 140 young men hastened to comply with the order, but some few of them, suspecting the designs of the Turks, hid. The officer in command intrusted the 140 in bands of twenties to the soldiers, in order to escort them to the sea shore where they were murdered. One of the first to be murdered was the Parish priest, Neofitos, whom they burnt alive. The inhabitants frightened out of their wits sought refuge in caves.

In 1914, the unfortunate inhabitants suffered again a real martyrdom. This time it was at the hands of savage hordes of irregulars and other Turks of the neighbouring villages, who invaded the locality and forced the inhabitants to expatriate, leaving behind everything they possessed.

They were deported again in 1914.

XII

DIocese OF HERACLEA

The diocese of Heraclea, consisting of a Christian population of 74,036 and divided into eighty-two Communities, was entirely destroyed owing to the methods of extermination adopted by the Young Turks.

Deportations, massacres, islamizing, requisitioning of property, arbitrary impositions, raping, plundering, and desecration of churches, such were in a word, the expedients to which the Young Turks had recourse, assisted by officials of all grades, and several notable Turks, including the ex-deputy Rodesto Adil Bey and his grecophonos son Touad Bey, members of the Administrative Council of Rodesto.

The rigorous application of this programme dealt a mortal blow to the once flourishing economic and educational life of the Greek population of this diocese.

(a) Persecution in 1914.

(a) Rododto Region.

1. **RODOSTO.**—This town witnessed some truly tragic scenes. Half its Greek population expatriated owing to the oppression and the rigorous boycott inflicted on them. This was the case with nearly the whole of Thrace. In December, 1913, policemen went through the Turkish, Jewish and Armenian quarters at the order of the Government, commanding that all commercial intercourse with the Greeks should cease. Besides this a meeting took place in the Turkish quarter, at which it was decided that all Moslem proprietors who had Greek tenants should return the rent received from them and cancel the contracts.

Such were the impediments and restrictions imposed upon the trade that in a very short time out of 250 only twenty shops remained, the doors of which were guarded by Turks posted there to survey the application of the boycott. Besides this the Government requisitioned the schools and all buildings and property belonging to the Community.

2. **PANIDON.**—Attacked in July, 1913, by the neighbouring Turks, this village was plundered and again attacked in August, 1914. Its inhabitants took refuge in Koumvas intending to return, but on the 13th of August of the same year, the Government sent steam ships and transported the Greek population to Greece.

3. **KOUMVAS.**—Overrun by Turkish immigrants, oppressed and threatened not only by the Turks but by the Government officials as well, the inhabitants were obliged to expatriate.

4. **NAUP-KEUY.**—The following reasons obliged the inhabitants of this village to depart viz: They were forced to subscribe for the fleet. Compelled to work on road making. Their lives were threatened, and lastly, the Chief of the Gendarmerie, Sukry Bey, finally gave them the friendly advice to go.

5. **SKOLARION.**—On Easter Sunday, the Administrator of Rodosto and the Chief of the Gendarmerie, Sukry Bey, arrived here, subjected the inhabitants to forced labour, and subscriptions for the Turkish fleet.

Later on the village was attacked by the Turks of the immediate vicinity, and after oppressing the Christians in divers manners, they took away their sheep, to the amount of 35,000 head. In vain did the Christians protest and appeal to the Administrator for redress. They were obliged finally to evacuate the village.

6. **SIMITLI.**—Attacked on every side, taxed heavily, the inhabitants of this village sought refuge in that of Skolarion, on the 8th August. Ahmed Effendi, Mudir of Koumvas, was especially instrumental in their deportation. Dimitri Kalasticakis, Fotini Hadji Dimitriou, and Nicolaos Kalasticakis, were murdered. Panayiotis Kamparis and Yioanis Kizlaris were seriously wounded.

7. TCHANAKDJIL.—Lieutenant Chukri informed the villagers of his inability to protect them against the hostility of the Turks of the adjacent villages, and asked that they should evacuate the place in twenty-four hours, using pressure in order to make them sell their cattle and goods and chattels. The inhabitants removed to Greece after they had signed a document to the effect that they departed at their own free will.

8. SELDJIKEUY.—The greater part of the village was burnt down in July, 1913, by the re-occupation of soldiers of Thrace and the neighbouring Turks. Two hundred and ninety Christian families were exposed to the danger of being massacred. In April, 1914, a government official ordered the village to be evacuated in twenty-four hours. After many entreaties, accompanied by a bribe of Ltq.50, he promised to extend the limit to three days. But on the same day, masses of armed Turks forced the Christians to evacuate the place and resort to Greece.

9. KIOSELEZ.—The inhabitants were deported, via Rodosto, to Greece.

(b) Heraclea Region.

10. HERACLEA.—After a three days' general plundering, under the orders of the sub-governor of Tchouliou at the head of forty gendarmes, the village was evacuated and its inhabitants fled to Greece (middle of September).

11. YENI TCHIFLIK, 12. SULTAN TCHIFLIK.—The same fate befell these two villages.

(c) Harioupolis Region.

13. HASKEUY.—This village suffered a veritable martyrdom during its re-occupation by the Turks, especially at the hands of the troops from Adana. In 1914, under persecution and threats, its inhabitants left for Greece.

14. REPETSI.—The inhabitants of this village expatriated under similar conditions. The Mudir of Sakim-Keuy robbed them of their cattle and other goods, and sold them for his own benefit.

(d) Malgara Region.

At the time of the re-occupation of Thrace, the village and district of Malgara were plundered and destroyed. Two were murdered: Hadji Costantis Kolymbriamis and Dhimos Almahotis.

15. HASKEUY.—The peasants suffered all manner of persecution when the village was re-occupied by the Turkish Army. The greater part of it was plundered and destroyed by fire. An officer, revolver in hand, ordered the muhtar of the village to bring him three Christian girls.

The order not having been complied with, the men were imprisoned and the women conducted to a square, where the soldiers vented their bestiality on girls from eight years upwards, not sparing even women of seventy-five years old. Their shameful conduct lasted for twenty-four hours, until escaping finally from the brutality and persecutions of the Turks the inhabitants fled to Greece.

16. KALIVIA.—The re-occupation of this village was attended by the usual murders and plunder on the part of the Turks. Amongst others, the head of the Monastery of Ibenes, Eudokimos, Pope Panayiotis and his servant were killed. A young girl, chased by a Turkish soldier, committed suicide by throwing herself out of the window rather than be raped; but even then her dead body was not respected by this brute.

Its inhabitants dispersed. Part of them emigrated to Greece.

(e) Ouzoun Keupru Region.

17. OUZOUN KEUPRU.—At the time of the re-occupation, the village and district of the same name suffered bitterly from the Turks. Requisitions, plunders and all kinds of persecutions forced many of the inhabitants to emigrate to Greece.

18. SOUBAS-KEUY.—The damage done to furniture and landed property was estimated at 23,130 Turkish pounds. Four inhabitants were killed and the rest fled to Greece.

(j) Kechar Region.

19. BAIRAMICHI.—The inhabitants sought refuge in Greece, after being plundered.

(b) Deportations during the European War.

(a) Ouzoun Keupru Region.

1. OUZOUN KEUPRU.—The remaining inhabitants of this village were deported gradually. The first proscription took place on the 20th September, at midnight. Twenty-nine Christian families were driven out of their homes, put on cars held ready by the authorities, and arrived after a three days' march at Malgara, where they were thrown into the houses previously occupied by the deported Armenians. The second batch was dispatched under the same conditions on the 8th October, 1915, at midnight. This company comprised fifty families, who were also sent to Malgara. The third and last deportation took place at midnight on the 18th October, 1915. In the meantime, about thirty families took shelter in Constantinople, Adrianople, Bulgaria, and elsewhere. Their furniture, corn, and other objects were confiscated. The schools and Church were requisitioned.

2. DERVINAKI.—The Mudir of Tchop-Keuy visited the village, and after beating the Pope, Fotios, and threatening the inhabitants,

called upon them to evacuate the place. In May, 1915, fifty Turks under the orders of the Chief of the Gendarmerie, accompanied by many Turkish immigrants, entered the village, and demanded of its inhabitants to evacuate the village within three days, after which they plundered it and carried off Dhimos Haritos, who was found dead in the woods the next day, bearing six wounds. Some time after the villagers returned to their homes.

3. LALAKEUY.—The inhabitants were forced to evacuate the village and took refuge in Kastritza, Farash, and Kashim Pasha (Harioupolis).

4. KARABOUNAR.—After the re-occupation of Adrianople by the Turks, this village was brutally pillaged, especially by the well-known miscreants of the adjacent village of Maksouth, at the head of whom were Kel Tahir, Neki Ahmet, and Hussein, well-known characters, and renowned of old for their exploits. By threats they managed to extort Ltq.100 (in gold) from the poor villagers.

At the time of their deportation the Christian inhabitants of Karabounar (September, 1915) were given short notice to depart and were despatched by Government carts, escorted by gendarmes under the superintendence of the members of the Young Turks' Committee, so that they scarcely took anything away with them.

5. MALCOTSI.—After the second Balkan War, as soon as the Bulgarians retreated, the Turks of the vicinity, especially those from the village of Mandritsa, did great damage to the place, the Christian inhabitants of which, fearing lest they should be molested by the Turks, had for the greater part sought refuge in Bulgaria and Greece. Some few families that remained over were deported by the Turkish authorities to the village of Doghankeuy of the Malgara district. The Church and Holy Communion were desecrated by the Turkish immigrants. Shortly after, the Church was demolished, and the stones sold by the Turkish Government through the Mudir of Tchopkeuy, Ahmed Teufik Bey. These very stones, which Christian women were forced to carry, were used to build the mill and stables of the late Hadji Enun Agha, chairman of the branch office of C U P (Committee Union and Progress). The same lot befell the houses, fields, and fortunes left behind them by the deported Greeks, which were given gratuitously to the Turkish immigrants from Greece and Serbia, who had settled in Malkotsi since the European War broke out.

Two-thirds of the Christian population deported to Doghankeuy were obliged to take refuge in several villages of the district of Malgara and Ouzounkeupru, as they could not earn a living in the former place. Many families also went over to Bulgaria.

The inhabitants of Malkotsi suffered from the persecution of the Mudir of Tchopkeuy. At Easter, 1915, in the night, he gathered the peasants in the village church. Standing before the Altar, whip in hand, he swore at them, thrashed innocent women and children, and Pope Papa Christo Economou, in order to force them to surrender the deserters who did not exist. He whipped and imprisoned Athanassi, son of the Pope, and was the cause of his death; and lastly,

it was he who forced the villagers to give the sum of Ltq 100 for the pretended erection of a Hospital at Adrianople, of a Mill at Tchopkeuy, and ships for the Turkish fleet, etc.

6. KIRKEUY.—At the time of the re-occupation of the village by the Turks, the Christian population suffered equally at their hands. Some 110 notables were then expelled, and their fortunes confiscated by the Turkish Government. Their landed property was handed over to the Turkish immigrants. Those of the Greek inhabitants who evaded exile became the victims of the rapacity and greed of the Turkish Government and the Turkish notables in their immediate vicinity.

Towards the middle of September, 1915, the inhabitants were deported in the same manner as those of so many other villages, and took refuge in Doloukeuy (of Malgara).

7. KAVADJIK.—During the second Balkan War, this village was plundered and then set fire to by the Turks, especially those of the Turkish neighbouring village of Hamdie, in consequence of which its inhabitants suffered endless privations and atrocities. The majority of the houses and the village Church were burnt, and no less than fifteen Greeks were savagely put to death.

Owing to these terrible conditions, the majority of the Greeks dispersed over the other Christian villages of Ouzoun Kupru, some went to Bulgaria, and some to Greece. On the 20th of August, 1915, the remaining families were expelled by the Turks and deported to the Malgara region. Some established themselves in the village of Tartakeuy, some in that of Repitz.

(b) Malgara Region.

8. KARYA.—Before the emigration of the inhabitants of this locality, forty-two peasants were, by order of the Government, expelled via Enos. In April, 1915, twenty mounted brigands entered the village, and summoned the peasants to hand over to them all their cattle and pay a ransom of £1000. They ill-treated the women and children, and carried away seventeen men and an old woman.

The plundering of the village lasted three days. A young girl of fifteen years old, Nerandja Anastassiou, was raped. After further ill-treatment the whole population of this village was expelled.

9. SULTANKEUY.—In April, 1915, the notables of Ipsala asked the peasants of this village to sell them their flocks. In the meantime the sub-governor sent four gendarmes to protect the villagers. They, however, joined the Turks from the vicinity, who invaded the village during the night, ill-treated the Christians, and exacted a ransom, plundered the village, carried away 6,600 sheep, 3,000 lambs, and 800 ploughing cattle, and outraged thirty men, of whom five were found murdered. Two of them had been shot dead, and three decapitated.

The following are the names of the latter: Dimitrios Stathis, Christos Pravitos, and Nicolaos Dindjalis.

(c) Keshan-Ipsala Region.

On the 24th of April, 1915, many villages of this region were simultaneously attacked by the Turks, as if by previous arrangement. The inhabitants in great fright took to the woods and sought refuge in Besaid, whence they returned once more, but only to be deported definitely, leaving everything they possessed in the hands of the plunderers.

10 KESHAN.—During the Balkan War, Lazis volunteers, together with the remnants of the retreating Turkish army, set fire to the Christian quarter of the village, murdered fifty of its inhabitants, among whom was Pope Anastase Sakelarios, and carried away 170 cars and twenty camel loads of plundered goods. Having suffered already in 1914, the inhabitants fled to Sterna and elsewhere in November, 1915.

11. HIDIKEUY.—This village was attacked and two women and seven men were carried away. Of the latter two were found slaughtered in the vicinity of the village (Christos Yiaouris, eighty years old, and Simeon Christou) and two severely wounded, the Muhtar Vasilakis Politis, and Diamandis Theochtos. The inhabitants were deported to Bessat in September, 1915.

12. KARLIKEUY.—The Muhtar Evangelos was arrested and taken to Ipsala. He met with a tragic end in the marshes of the Maritza.

13. BAZARDERE.—This village was attacked in April, 1915. Several persons were seriously wounded.

14. TCHELTIKI.—Three peasants were exiled from here. All the cattle and the property of the inhabitants were plundered.

15 HADJIYIRI.—During the attack on the village, Pope Pappa Sava was seriously wounded. The inhabitants of this village, as well as those of the three foregoing ones, were deported in September, 1915, and resorted to Maltepe (Malgara).

16. MAVRES —Atrocities and plunder were committed here. One man and a girl were islamized, as well as a Christian soldier of the Labour Battalion. The village was evacuated on the same date as the above.

17. KOUROUDJOUKEUY.—Two villagers were murdered, after which the inhabitants retired to Bessat.

18 IVRIKTEPE.—The Christian population, under the dire persecution of the Sub-governor of Ipsala and the Mudir of the village, sought refuge later on in Altintash. Twelve persons were exiled, Haralambos Kndjlit was murdered. Stavraki Omouroglou and Georgios Dimitriou were decapitated. Dhimos Tsataris was seriously wounded.

19. MEGHARIS.—In April, 1915, fifty armed Turks attacked the village. They murdered Vassili Antoniou, beat the parish priest,

and after plundering the houses, retired. Later on this village was also evacuated by the Christians.

20. VARNITSA.—Four peasants were wounded, one of them mortally. In 1915, the village was plundered and its Christian population took refuge in the surrounding villages.

21. KARATSAI.I.—In 1915, the Christians were deported to Hanli.

22. CADIKEUY.—Gendarmes plundered this place and forced the inhabitants to seek shelter in the adjacent villages.

23. BEYENDIK.—The notable, Zafiris, was exiled. After undergoing repeated attacks, the Christians resorted to Kiostritsa, Farsali, and Kassim Pasha (Hartoupolis).

24. MAHMOUTKEUY.—The village was burnt down and its inhabitants established themselves elsewhere. Anagnostis, a merchant, was exiled.

25. GRAVOUNA.—Seventeen peasants were murdered during its re-occupation in 1915. Angelos Papazoglou, who was exiled, found a sad end near the Maritza. Two soldiers of the Labour Battalion were islamized.

26. MOUZALI, 27. SIGLI, 28. FAKIRMA, 29. KARATEPE, 30. KOUROU'TCHESME.—In September, 1915, after the Christians had been subjected to plunder and persecution by the Turks of the vicinity, they took shelter elsewhere.

31. EXAMILI.—The inhabitants were deported and sent, in April, 1915, to the Diocese of Nicomidea.

XIII

DIOCESE OF GHANOHORA

This diocese comprised eleven Communities, numbering 14,861 inhabitants. Their position was rendered all the more critical because the Government, disregarding the fact of their having suffered bitterly from the earthquake of July, 1912, enforced disproportionate and daily increasing taxes on them, which were collected in a most oppressive manner. But this was not all. Even the smallest of the Government officials considered the inhabitants as his vassals, subjecting them to all kinds of heavy and degrading forced labour.

This already unbearable state of affairs was aggravated still more by the severe boycott, inaugurated by the Captain of the Port of Hhora.

Suleiman, who went so far as to strictly prohibit any communication between the Greek population and its Bishop or Bishoprerie.

1. KASTAMBOL.—On the 10th of April, 1914, the Turks of the villages of Mustedjet, Benoglou, Calaidji, Giovanni, and others of the vicinity, attacked the community, obliged them to take refuge at Ieros Oros. A few days later the intruders having retired, the peasants returned to their homes. Seeing that it was impossible to deport the Christian Community, the Turks hit upon the following device.

On the 6th of May, four gendarmes came to Kastambol. They called together the notables of the village, with whom they pretended they would like to discuss matters appertaining to the community. All of a sudden, one of the gendarmes who had made his escape unnoticed, fired two shots, thus giving the alarm, and a moment after the armed Turks who lay in ambush, started firing on the village. The inhabitants took to flight. Gregorios Georgiou was killed. Constantinos Ahileos, Georgakis Paraskevas, Kynakitsa Theohari, and Zacharia Hadji Theodorossios were seriously wounded, the old priest Georgios was beaten and his chin cut off. An old woman of seventy-five, Kanelitsa by name, was violated. After many days spent in Ganos, the peasants emigrated to Greece.

2. INDJE-KEUY.—This locality was also plundered early in July, 1913, by the Turks from the neighbouring villages recruited for the purpose. Its inhabitants fled to Ieron Oros, whence they returned shortly after. In the beginning of 1915, the peasants were forced to build twenty-five houses in the Turkish quarter of the village of Tartaly, which had been destroyed during the war, to contribute also Ltq.80 for the construction of the Governor's residence, and the establishment of telephonic communication. On the 10th April, the small monastery of the village was attacked. The Turks broke open the safe, and stole all the silver ornaments they found in it. They tore the holy vestments to pieces, desecrated the holy eikons, and destroyed everything they could lay hands on in the monastery.

That very day 300 armed Turks surrounded the village, and following up their programme of extermination of the Greek element, attacked the villagers with such ferocity that they sought safety in flight in the adjacent mountains. Later on the inhabitants returned to their homes.

On the 6th May, shortly after their attack in the village of Kastambol, the identical Turks returned, and after very brisk firing, during which Yianakis Athanassiou was killed, the inhabitants, panic-stricken, hurried down to Ganos, whence they embarked for Greece.

3. NEOHORI.—In consequence of the threats of the Mudri, and other Government officials, and the terrorism practised on them by the neighbouring Turks, the unfortunate Christian inhabitants fled to Greece, via Koumavaz, on the 6th May.

4. MIIJO.—This village was also evacuated for similar reasons. The inhabitants were prevented for eighteen long days from entering Ghanos, and were therefore obliged to stay in the open air, exposed

to many dangers and sufferings. Prior to their departure the Commander of Gallipoli forced them to sign a declaration addressed to the Ministry of Interior to the effect that they left of their own free will.

5 IRINOHORI (ARAP HADJI).—This village was also plundered in the beginning of April, 1914. In desperation its inhabitants fled. No sooner were they gone than the Turks took possession of the village and settled down in it.

Some of the villagers went to Ghanos, and others to Koumvaz. The Captain of the port of Hora, who had come from Ghanos, insisted upon their embarking at once.

The register of this diocese is full of notes relating to the ill-treatment and attempted murders, perpetrated with the sole object of terrorising and ultimately compelling the Christians to evacuate the place. On the 20th June, 1914, the famous Mudri of Cadi-Keuy, and a teacher from Gallipoli, entered the coffee shop of the Muhtar of Hora, Yanni Gabriel, thrashed him and a villager named Stavrakı Tahiri unmercifully. He then spread panic in the streets by firing a revolver among the peasants.

On the 14th July, 1914, Savas Seraphim, Nicolas Haralambou, Anastidis Varsamı, Valassis Varsamis, Athanassakis Gheorgiou, and Christodoulos Katamis, were on their way to Hanopolis on business, and although they were provided with the necessary permit they were attacked by the Gendarmes of Seledjik and beaten until they were black and blue after having been grossly insulted. To their entreaties for mercy they were answered thus: "Die! return to your village and there you will starve."

On the 16th July of the same year, the vestry-man of Hora went to the sea shore just at the moment when a steamer, with Turkish immigrants, was arriving. He was severely beaten by the Captain of the Port, Ismail. That very same day, a youngster of seventeen years old, son of one of the notables of the village, was thrashed by a gendarme because he did not bring him a chair immediately he was ordered to do so. Gheorghis Moshis, teacher in Simithi, was imprisoned and beaten to such an extent that he lost two teeth. Three times in one week Nicolaos Loghothetides was beaten by the Captain of the Port of Hora.

Even those, and especially the older people, forced to work on road making, were shamefully beaten. Their parents also and acquaintances, whether young or old, blind or ill, were indiscriminately thrown into prison, and there cruelly beaten to force them to divulge the whereabouts of deserters.

On the 12th April, Constantinos Sirenis, on his way to Kastambol, was killed by a rifle shot from a Turk from the village of Beyoglou. On the 21st August, Georgios Christodoulos was attacked by two Turks of Kastambol, and only by the timely intervention of his brother and some villagers was rescued and escaped death. On the 14th September of the same year, Emmanuel Terezos of Ardini was murdered.

XIV

DIOCESE OF MYRIOPHITO

The ruin of this Diocese (composed of ten Communities and 17,594 inhabitants) which began by the terrible earthquake of 1912, was completed by the relentless execution of the programme of extermination inaugurated by the Young Turks.

Already, during the Balkan War, the systematic persecution of the Greek element in this district had utterly quashed the vitality of the people. The same methods employed in the other dioceses of Thrace were also used here.

Early in November, 1915, the village of Yioldjuk was surrounded by soldiers and gendarmes. They then opened a brisk fire and compelled the inhabitants to seek refuge in the mountains and adjacent woods. The besiegers then entered the village, laid hands on everything they could carry away and departed, setting fire to the village at various points. As the wretched villagers fled in terror to the woods the soldiers fired on them at point blank range and killed thirty of them.

For no cause whatsoever, the two Popes of the village, Anthimos and Averkios, and nine of its notables, were arrested and thrown into the prison of Kilit-Bahr. Their condition there was utterly deplorable. The prisoners were subjected to all manner of hard labour, were used for carrying very heavy weights and pulling carts, and often the men of thirty were used to satisfy the bestial instincts of the Turks.

Such Turkish outrages the Christians had very often to endure. Towards the middle of July, 1917, Yiannis Sarantis, thirty-five years old, a deserter, was arrested. On his way to Myriophluto, he was ligotted and outraged by the gendarme Moustafa, who escorted him. George Bodatis, also a deserter, was accorded similar treatment between Kalambitsi and Steines.

The inhabitants of the town of Myriophluto and Peristassis, as well as the dwellers in the surrounding country, were oppressed, persecuted and terrorised, so as to compel them to flee. Towards the beginning of 1918, the sub-governor of Myriophluto exacted from its inhabitants the payment of Ltq 500, and analogous amounts from those of the other Greek villages for the upkeep of the Turkish fleet. The following day he imposed further contribution from the Christians for the construction of Government buildings, a Turkish school, telephonic communications, national defence, etc., etc. At the same time the most rigorous boycott was exercised, and for the purpose of carry-

ing it out effectively they brought from Constantinople the famous Bekn Agha whose method was to bring about by famine the dispersion of the Communities. In the beginning of 1913, the importation of provisions into Peristassis from Constantinople and the Asiatic Coast was prohibited under the penalty of death. Further, no communication between Peristassis and the other communities was allowed, and as another precaution the boats were rendered useless by the removal of the oars.

In spite of the sufferings to which this diocese was exposed during the persecution of 1914, it nevertheless succeeded in remaining intact. The communities of Heraclitsa and Loupida suffered most during this period. In June, 1914, gendarmes came to Heraclitsa and plundering the houses and shops of the peasants, ordered them to abandon all they had and evacuate the place immediately, as the Mohammedan population could not tolerate them any longer, and threatened a wholesale massacre. At the same time the sub-governor of Myriophito summoned the Muhtar of Loupidas, and said to him "We cannot protect you against the hostilities of the Turks. You must go. Have you not yet understood it, you idiots?"

In November, 1912, the community of Loupidas suffered greatly from the immigrant Turks, and lost ten of their numbers massacred by the Turks.

The Christian population of these communities as well as that of Neohori were compulsorily dispersed in 1915. The inhabitants, transported by sea to Ismid, scattered among the villages and Diocese of Nicea and Nicomedia.

XV

DIOCESE OF GALLIPOLI

This Diocese (eleven Communities with a total of 32,835 inhabitants) was completely destroyed. Owing to its geographical position it was constantly exposed to the fury of the Turks. Already, during the Balkan War, both the military and civil authorities had succeeded by vexatious requisitions in ruining the trade in the hands of the Christian population, and later, during the European War, the Government, under a pretext of military exigency, forced the inhabitants to evacuate the locality at a few hours' notice, but took no measures either to protect the abandoned possessions or to succour and maintain the exiled population.

Deportations during the European War.

1. BOULAIR.—From the time of the Balkan War the inhabitants of this village suffered first all imaginable evils as a result of successive requisitions, and the arbitrary dealings of the numerous troops concentrated there, then the Turkish Government, under pretext that the village was within the firing line, ordered its evacuation within three hours. Driven by the whips of the gendarmes, the people had to abandon everything they possessed, leave their village and go to Gallipoli. Seven of the villagers who were two minutes late behind the three hours limit allowed for the evacuation were shot by the soldiers. After the Balkan War was over, the exiles were allowed to return. But as the Government allowed only the Turks to rebuild their houses and furnished them besides with timber and every other facility, the exiles were compelled to remain in Gallipoli and later had to share its fate.

2. KRITHIA.—A military mission arrived here in October, 1914. Their first move was to surround the village by soldiers with fixed bayonets, and forbade all intercourse between the inhabitants. The soldiers then set to work forcing the evacuation of each house in turn, and under the very eyes of the Commission seized everything they could lay hands on. Stripped of everything they possessed, the wretched inhabitants in despair had to seek refuge in Madhytos and there later on had to share its fate.

3. NEOHORI.—This village was evacuated on the 25th March, 1915. The inhabitants had wished to go to Gallipoli, but the military authorities prevented them, telling them that it was not yet time to leave, and when the time came for evacuating the village the inhabitants would be advised, and they should then go, not to Gallipoli, but to the villages of Galata and Bair. This came to pass, 200 dwellings out of 300 houses which composed these villages, and in which the refugees from Neohori had been forced to find shelter, were occupied by Turkish soldiers, and they, by order of their officers, destroyed everything from granary to cellar, so that the poor Christian immigrants were compelled to remain in the open air under continuous rain.

4. MADYTOS.—This village was evacuated on the 17th April, 1915, in the space of five hours. After the devastation of their country, and the plunder organised in spite of the promise of Essad Pasha to the Metropolitan, that the property of the Christians would be respected, the inhabitants of Madytos, deprived of everything essential to them, after sojourning four days in the mountains, were embarked and despatched to the diocese of Cyzic (Panderma, Pergamos and elsewhere) where the tenth part of them died of the privations and unprecedented ill-treatment they underwent.

5. GALLIPOLI.—This town was evacuated on the 19th April, 1915. Two hours' notice was given to the inhabitants to leave, who after remaining four entire days and nights without any shelter, were embarked on board government steamers. No one was allowed, by

order of the police, to take anything away with him. Some took refuge in Panderna, and others in Rodosto. Soon after their departure their houses were plundered.

6. TAIFIR, 7. PERGHAZI, 8. KARAKLI, 9. GALATA, 10. BAIRI, and 11. ANGHELOHORI.—The inhabitants of these villages were deported in May, 1915, and scattered over the district of Balhesser.

The Metropolitan of Gallipoli, Constantinos, writing from Panderna, on the 1st July, 1915, says .-

"More compassion is shown here to dogs than to the Christian refugees. A Greek doctor of Panderna, mistaken for a Moslem, overheard the following conversation between two Turks: One of them indulgently qualified the Greeks as 'refugees,' thereupon the other emphatically replied, 'They are not refugees, but dogs.' To their eyes, the Greeks were not worthy of the name of men. The same doctor called to attend sick refugees had to protest to the Police in the name of humanity, who prevented the refugees from even getting a drink of water from the adjacent fountain.

"Close to the Panderna Railway Station the deaths of the refugees occur daily, and according to my information many die in the interior of the country. The refugees who arrive at Panderna Station, exhausted through hunger and thirst, are often abandoned two or three nights without shelter, and when the trains which are to transport them to the Interior are ready, they are kicked into the wagons in asphyxiating numbers. A child only six months old was crushed in the arms of its mother. Holding the dead child, the unfortunate mother tried to bring it back to life, while uttering the most terrible laments. The spectacle was heartrending. When the train started, the poor woman, in a terrible anguish, was obliged to part with her baby by throwing it out of the door.

"Some of the refugees, driven to despair, bewailed their lot in the presence of an officer, crying: 'For God's sake put us to death rather than torture us in the way you do.' The officer, in a tone of ferocious irony, replied: 'To massacre you would be doing you a good turn, because you will suffer once only, whilst it is necessary that every one of you should die a little every day, so that you may feel for a long time the dread of death.'

"A Christian left alone at Marmara, owing to the illness of his wife and his old father's infirmity, had to carry her corpse on his shoulder to a distance from the village, and with his own hands dig a grave and bury his wife.

"The Christian Orthodox Greeks subjected to this new system of persecution, without massacres, and consisting of protracted privations of all kinds, are surely, slowly being done to death. There is no place any more in Turkey for Christ's flock. For what is meant by their dispersion in small groups in Turkish villages, without Churches or priests, or intercourse with their countrymen, or the comforts of their religion? What can mean the scattering of the inhabitants of Bairi, among thirty-six Turkish villages from one to twelve hours

distant from Balikesse? The dispersion of the other Christian refugees? What is meant by the repeated deportation of the poor Greeks from one place to another? Nothing less than through privation and fear of death and in order to escape they should consent to abjure the Christian faith."

The same Metropolitan of Gallipoli under date of the 17th July, 1915, wrote .

"The extermination of the Christian refugees is most methodical. If they are deported for strategical reasons alone, they could have been left to settle in the place to which they were originally sent. Such, however is not the case. What is obviously aimed at by constantly shifting them from place to place is to exhaust them and so cause their death. Two hundred and fifty villagers of Kithia, along with some others of Madytos from Pasha Iman, who arrived here about a month ago are still in the fields near Oktehe Gucul Station. They do not possess the necessary money to provide for their own transport, and are kept waiting indefinitely, till it pleases the Government to take charge of them and send them to their destination. Their position is indescribable.

"Yesterday, at my request, four of my countrymen at Oktehe Gucul came and saw me to whom I secretly gave some money to be distributed among the refugees. I was dumbfounded at their appearance, so terribly changed from human beings did they look. I crossed myself. The unfortunate creatures fell at my feet and with tears in their eyes, asked to kiss the Crucifix. 'Give us the Cross of Christ to kiss,' they said, 'it is a long time since we last did so. It is a long time since we have heard the Gospel preached.' I presented the Holy Bible to them, which they kissed fervently after making the sign of the Cross. I was astonished at such piety and gave them my benediction. Before leaving with the money destined to appease their hunger, they asked to kiss the Crucifix again.

"Such was my emotion that, with tears in my eyes, I appealed to God in these terms: 'Lord have mercy on and save Your people. Send them Your blessing. Abandon them not into the hands of the tyrants, but protect them with Your Almightyness.'

"At the time of the evacuation of Mihaniona and Castelli all the Christians' property was plundered. The Christian inhabitants of these villages, along with the refugees of my Diocese, were sent to the Railway Station at Panderma to be transported to the Interior.

"The Turks, like beasts of prey, immediately plundered all the Christians' property and carried it off. The inhabitants and refugees of my district are entirely without shelter, awaiting to be sent no one knows where . . ."

Deaths from hunger were daily multiplied. George Courbetis, native of Gallipoli, living at Panderma, with his wife Catherine, and his son sixteen years old, were found dying of hunger. They had eaten nothing for a whole week. They were at once given food, but were, however, so exhausted that death resulted very soon.

Cases of rape among women and young girls exiled, as well as their conversion to Islam, were frequent. On the 28th April, 1914,

Turkish immigrants penetrated into a Greek farm close to Madytos, and attacked it, killing three of the peasants with their knives. The same day two brothers, refugees, Demetri and Yiassouni, were beaten to death by the Turks, and their father, Christos Gheorgandidis, was mortally wounded. On the 12th May of the same year, Nic. Pasmada, a native of Taifiri, was shot dead in the jaws. Athanassios Moushetis, also a native of Taifiri, was slaughtered, and Nicolaos Barbazos was mortally wounded. The same fate befell Haralambis Emmanouil on the 31st May. His father was cut to pieces. Georgios Nicolaou, a native of Moshonissi, established in Madytos, was also slain. Christos Persimis, the night guard of Madytos, was dangerously wounded by a Turkish soldier close to the country. On the 26th September, 1914, Anthoulakis Bairlis, was assassinated by two soldiers who forced the door of his hut while he was lurching, and fired at him point blank. On the 19th October, 1914, Turkish soldiers, having satisfied their bestial instincts on Panavioto Soyaka, a man of seventy, mortally wounded him and threw him into a ditch outside Madytos, where he was found horribly mutilated.

On the 3rd March, 1915, Zacharias Klimas, a native of Krithia, received three stabs in broad daylight. The wounds to his neck were serious. On the 30th October, 1915, three natives of Bari were cut to pieces at Soussourlouk, while the monk Kyprianos, a native of Moshonissi, was massacred close to Mihalitsi. His eyes were put out. A mason of the name of Sotirios Elissiou, a native of Moshonissi, was put to death. On the 20th December, 1915, Minas Theohanis and his son Constantine were slaughtered by Albanian Turks close to Kermasti. Alexandros Karayiannis and his countryman Panayiotis Kiozelis, native of Taifiri, were murdered.

On the 28th May, 1915, two girls, refugees from Taifiri, near Baloukesser, Maria Ghoni and Anthoulia Karapanayioti, were forcibly converted to Mahommedanism by the Authorities. On the 8th July, 1915, the mayor of Kermasti, having fallen in love with Vatsas Ant. Makri, a refugee of Madytos, and failing to carry her off, revenged himself on her protector, Foti Hadji Nicolaou, by exiling him along with his family to a village eight hours distant from Kermasti.

The Municipality of the village became a house of iniquity, for the refugee women who applied for help to avoid starvation, were outraged. On the 7th April, 1916, the Christian refugees of the villages in the vicinity of Balikesser underwent all kinds of persecution from the Turks. They were refused bread on payment. The women were told that they should become Mussulmen so as not to die of hunger.

In April, 1916, a woman of Madytos was violated by eighteen soldiers successively.

In the beginning of June, Mary Anthoulaki, a native of Bari, aged twenty, was converted to Mahommedanism at Balikesser, and quite a number of young girls were forced by the authorities at Government headquarters to do the same.

PART II.

The Persecutions and Martyrdom of the Greek Populations of Eastern and Western Asia Minor.

XVI

DIOCESE OF CHALCEDONIA

At the end of the Balkan War, it was officially decided by the Turkish circles that the non-Moslem population of this district (thirty-four Communities and numbering 63,557 inhabitants), should be persecuted at any cost, in consequence of which a rigorous boycott was carried out in all the Communities of this district, which was directed more especially against the Greek element, in whose hands they knew trade and industry to be. Under pressure and threats the Christian merchants were obliged to get their supply of goods from the C.U.P. stores at prices fixed by the Committee, and whoever disobeyed the order was taken to the Caracol (Police Station), unmercifully beaten, and his shop closed. Next to every Christian shop a Turkish one was opened, the former being guarded by men appointed for the purpose, so as to prohibit the entrance of customers, with the result that in a very short time the trade of the Christian fell off and many shops were closed, especially at Cadikouy, Sentari, Couskoundjouk, Cartal, and the Bosphorus.

At the same time the Turks fell upon the educational institutions. Under various pretexts, professors were dismissed and exiled and illiterate Turks appointed in their stead. Numerous Greek schools were closed in order to force the children to frequent Turkish ones, which happened in the schools of Zoungouldak, Heraclea, and Douzdja. And when the general mobilizing was ordered, all the Christian schools of the Diocese were requisitioned under the pretext of accommodating soldiers in them.

On the outbreak of the European War, persecution and oppression became more and more intense. Every means for suppressing the intellectual and economic activity of this Greek element was resorted to and the despoiling of Greek property was carried to the utmost limits.

Many million pounds worth of goods were, so to say, requisitioned or taken away by threats from the Christian populations of Cadikeuy, Scutari, Cartal, Doudja, Bakalkeuy, Tchengelkeuy, Pasha-Baktehc, Beicos Heraclea and the rest of the Diocese. No less than fifteen letters were addressed to the shepherds of Neohori from the Turks, ordering them to abandon their flocks and leave the country, threatening to put them to death to the last man if they did not obey. A shepherd named Aristidis refused to comply with the order, and all his fingers were cut off. Terror-stricken, many shepherds conducted their flocks into other districts, where they were equally threatened and returned to the places they started from. It was only when the Christians decided to defend themselves that the menacing attitude of the neighbouring Turks was put an end to, and the Christian element of Guelze, Chile, Candri, and Tache-Keupru, enjoyed comparative tranquility. And although Talaat, then Minister of the Interior, endeavoured to incite the authorities of various places to restart the persecution, they refused on the ground that the Christians knew too well how to defend themselves.

The mobilisation of the Christians ruined many Communities of the Diocese, and those employed at Angora for the construction of roads died of hunger, having been deprived by their officers of their rations, while any complaint against them on the part of the Christian soldiers only brought much punishment and death. Further measures for exterminating the Christians were practised.

When all these methods of oppression were exhausted, the Government started deporting the members of a given number of communities.

1 ARVANTOHORI.—Following the arrival of two German officers in March, 1915 (Wednesday in Holy Week), the order was at once given that the village should be evacuated within four hours. At the expiration of the time given, thirty gendarmes proceeded to evict the men, women and children, who were prohibited from taking even things of the strictest necessity with them. The unfortunate parents were obliged to seek refuge in Beicos, where, on Good Friday, they were embarked and sent to Dardja.

After the Christians of Arvanthori were expelled, the Government gave it the name of Mahmout-Chevet-Pasha, and forthwith installed Bosman immigrants in it. They, assisted by the gendarmes and the Turks in the vicinity, plundered the houses of the Christians, desecrated the Church, and carried away everything they could lay hands on in the way of furniture and clothes left there by the Christians, finally dividing the property among themselves.

The vast and rich forests of the Community were laid hands on by the "Red Crescent" and the ex-Khedive of Egypt.

2 HIGH, and 3 LOW NEOHORI.—In April, 1916, the evacuation of this village was ordered. It was, however, countermanded owing to the active steps taken by the Archbishopric, but carried out partially two months later, and although not successful was repeated for the third time, being enforced by the gendarmes in the usual ruthless way. Christians were escorted to Hartalimi, while on the other hand, the Government carried away 95,000 sheep belonging to the deported. Elderly priests were beaten to death on the way. Ilias Fournaris and Eleni Hadji Stoli died of their wounds. Women were violated, some of whom fell victims to the savage and violent outrages of their oppressors.

The deported were distributed by force over the villages of Touzla, Geize, Ada-Bazar, Eski-Shehur, and Kutahia.

The deportation of the inhabitants of Neohori took place simultaneously with that of Daridja. This latter was brought about by the appearance of Entente submarines in these waters, for the Turks now accused the Christians of supplying the submarines, and persecution followed, such as the imprisonment of Grigorios Vafadis, Panayiotis Tchorbadjis, and N. Nacos, who were sent on foot to the Court Martial prisons and only released after many months' confinement. The inhabitants were ordered to evacuate the village within three days, but through the intermediary of the Metropolitan, however, the order was not carried out.

4. KUTCHUK-BAKALKEUY.—Following an order the Christian inhabitants of this village were told to evacuate the village within twenty-four hours to make room for the troops. This was in September, 1917, but in spite of this extension of time the officer commanding ordered the villagers to take anything they could carry and evacuate the village in six hours' time, whereupon the inhabitants took to the neighbouring villages, having been obliged previously to sign a declaration to the effect that they left of their own free will.

In October, 1917, the Christians of the Isles of Prinkipo, Halki, Antigoni, and Proti, met with the same fate, by an order of the Military Governor. Through serious steps, however, being taken, the order was rescinded and thus deportation was avoided.

XVII

DIOCESE OF NICOMEDIA (ISMIDT)

The Christians of this Diocese (sixty-seven Communities and 54,031 Greek inhabitants) who were congratulating themselves on the comparative peace and security they enjoyed in the beginning, was turned, however, into dismay, when Turkish preachers were sent to all villages to incite their co-religionists to carry on openly in future the boycott which they had practised so far in secret, and to commit atrocities by way of imitating the Moslems of the other regions.

In May, 1915, the usual systematic oppression and plundering commenced in the villages of Kara-Tepe, Esimes and Neohori. The inhabitants were ill-treated while the vicar of Ada-Bazar received a threatening letter ordering him to expel the whole of the Christian population at once or else he would be put to death. This letter was followed by proclamations posted up by the Turks on the Church doors calling upon the Christians to evacuate the place. Notwithstanding these threats, however, the inhabitants did not depart.

The villages in the Province of Karamousal and inhabited by Christian Lazs were molested, and all their cattle confiscated. On the 19th June, 1914, two brothers, Jean and Anastassi Kyriacou, were found horribly mutilated, their eyes had been put out and their ears, nose and fingers cut off. This event filled the Christian inhabitants with terror, and impressed them more deeply with the idea of expatriating.

The villages of Kuplia, Ak Tash, Armouth and Arvanthohori fared hardly at the hands of their Turkish aggressors. A young girl of seventeen years old, a native of Arvanthohori, who was pursued by Turks managed to escape, but she went mad. Basile Margaritis, muhtar of the same village, was mortally wounded by Moslems. He was carried to the French Hospital, where he expired a few days later.

Moslem pirates constantly attacked Kalolymnos, and repeatedly insisted upon its inhabitants evacuating the island, who, when they appealed to the Turkish Authorities, paid no attention to them. Perhaps APPOLONIAS was the village that suffered most.

1. BACH-KEUY—On the 1st of June, 1914, brigands entered the village and forced the peasants to flee to the mountains, and thence to Moudama and Broussa, during which time their cattle were stolen by the Turks of the neighbouring villages.

On reaching Doubi-Tchiflik, they met with gendarmes who advised them to return to their homes, only to flee again. However,

they escaped to the station of Souloukli, where they found themselves face to face with fresh dangers so that they could only scatter hither and thither for safety's sake.

During the pursuit, the following were killed : Manolis Tsingou, Theologos Ververoglou, G. Angeloglou, Ath. Hadjoudis, Ath. Yianoulas (whose teeth the assassins broke, and whom they tortured to such an extent that he put an end to his life by falling into a well) M. Sofianoglou, S. Kuriazoglou, Ath. Koumanoglou, Athanasse Hadjioglou, B. and Isidore Serghianoglou, A. Zaharoglou, Photini Andrioglou, Simatema Sotiuoglou (who, to escape violation, committed suicide by throwing herself into a well), Maria D. Masterayanoglou, Hussanthi Andrioglou, and G. Yannoglou.

Many were wounded, amongst others : - N. Nassoglou, Zaharennia Hadjanti, J. Chionas, Th. Souloglou, Paraskevi Tchakaloglou, and B. Papathanassiou, who had a narrow escape from death, and his left hand fractured. Many others again were unmercifully beaten, especially Pope Nicolas and a man named Polychronis, wounded in the cheek. The following were carried away and Islamized : Austratios Tzakmoglou, and two children which the Turkish cart-drivers entrusted to Turkish wet nurses. Many women, among whom, Menexia Thymou, Despina Myrtoglou, Argyro Kyriazoglou and a young girl of twelve, Sophia Kahoglou, were violated.

2. AYINATI --At the same time the Turks of the neighbourhood attacked this village also, and forced its inhabitants to expatriate. Turks of the village of Patukias threw Simyianmi Vassiloglou into a well, known by the name of "Well of St. George." A certain Hussein of the village of Anahori threw Efstratios Kayioglou into the river. Constantine Alhatoglou and Peter Sismanoglou (whose wife, forced to commit suicide, threw herself into lake Appolonas) were massacred. Many women besides were violated.

3. HOROUDA --Simultaneously with the events of Bach-keuy, Circassians and mounted brigands entered the village, and drove its inhabitants away. They laid waste to everything they came across, causing panic among the peasants, who accordingly took to the woods, only to be followed by the brigands. What then happened is beyond all description. The next day (2 June) certain families on their way to Broussa were forced to take the road leading to the village of Tehatalaga, and were confined in an inn by the irregulars, who tortured them for hours in the very presence of the gendarmes. Kiosseoglou had his nose cut off because he could not pay the ransom the brigands claimed. K. Kiosseoglou, seventy years old, was beaten and stabbed in the chest. An old woman, Hadji Savati and a certain Nic. Vassiliou, were wounded.

4. TCHATALAGHIA --This village was also attacked by the neighbouring Turks, which they ruthlessly plundered. Elias Malcoyannis and Triantafilos Caracostoglou were murdered. The Pope, Hadji Athanassi, was shamefully ill-treated. Houses were burnt, and while the village was being plundered, representatives of the Com-

mittee of the C.U.P. came from Broussa and had the peasants and then priest tortured.

5. GHOULIOS —Ath. Papazafiriades, Manoli Hadji Papa, and Ev. Lazarou were subjected to all kinds of ill-treatment because suspected of carrying arms.

6. KIDIA and 7. APPELADATOS (Sou-Bachi).—On the first of June armed Turkish brigands attacked the village, but were repulsed by the peasants, who finally forced them to retreat. The Turks then sent word to the villagers that they would annihilate them, whereupon the inhabitants decided to take whatever they could with them and seek refuge in the village of Kidi. There they found the peasants concentrated on a hill, called Saint Peter, where they had resorted under similar circumstances. They joined fortunes, and taking the road to Trigla, fell into the hands of the Captain of Mihaltch and his men, who rifled the peasants. These unfortunate wretches were further on subjected to a similar raid by another band under the Circassian Ismail, who literally stripped them of everything they possessed.

8. AGHIA KYRIAKI.—This village was entirely plundered by the neighbouring Turks.

9. TCARMOUDJA, 10. TCHNESNEIR.—The cattle and goods and chattels of the villagers were plundered. In the first-named village, Yiannakis Antonoglou was murdered, Tassos Haidakis was beaten, and Vassiliki Kalpakoglou (paralytic) was violated.

11. DEREKEUY.—This village was also attacked by the surrounding Turks. They ran away with a young girl of fourteen, Anastasia Papayianmu by name, whose brother they beat and robbed.

12. BELETIER.—On the 2nd of June, foot and mounted gendarmes arrived at the village, which was the signal for the Turks of the neighbourhood to start plundering the village, while the inhabitants fled in great terror, the gendarmes standing by as apathetic spectators of the scene.

13. ANAHORI.—On June 2nd an order was given by the Comitadjis (members of the C.U.P.) to the effect that all the inhabitants should leave their fortunes behind them, and evacuate the village. The Christians began to leave after having been deprived by the Turks of everything they possessed, who then let them go free.

14. APOLLONIAS.—This community, more fortunate than the others, escaped being plundered owing to the ransom paid by the inhabitants, but a systematic blockade was kept up. On the 27th June, three fishing-boats, having ventured out on the lake to fish, were fired on by the Turks, and Andrea Pashalides was killed while Kyriaco Panayiotou and Kyriaco Kapoulis were seriously wounded.

15. KOUVOUKLIA.—The village escaped destruction, owing to the effective defence the inhabitants put up for four days against the Turkish aggressors from the villages of Hassan Agha, Kayapa, Rakithas and Kiopelia.

16. EINESSI, and 17. PRIMIKIRI.—After being subjected to repeated attacks from the Turks, accompanied by pillage, the inhabitants of these villages sought refuge at Pandema. Two peasants of Einessi were murdered by the railway clerks of Moudania Broussa.

18. SERYANI, 19. TCHAMPAZ, 20. TAHTALI, 21. YALIADJIK, 22. YALI-TCHIFLIK.—Although subjected to great persecution, the villagers did not leave their homes and property.

23. AKTCHE-BOUNAR.—In this village Albanian immigrants from the vicinity established themselves after pillage and massacres ; a child, Basile Mihalishi, died of ill-treatment.

24. DANXARI.—The inhabitants abandoned their plundered village, and sought refuge in the neighbouring village of Kouvoukha.

The peasants of the evacuated villages were enabled, after some persuasion, to return to their homes, which, however, had been plundered in the meantime. But those of Ak-Tach and Kupline were forced to leave their homes and seek refuge in Greece.

During the European War, in June, 1915, the authorities ordered the evacuation of the island of Calolymnos and the villages of Arvanthori, and Armouthi of the Yalova district ; and of Yali-Tchiflik, Tchamourdja, and Tchesneir, of the district of Apollomas. The inhabitants robbed of all they possessed were dispersed in the vilayet of Broussa. In order to justify such persecution, the Government pretended that the Greek population of the district had been supplying the British submarines with benzine. Needless to say these accusations were devoid of all foundation.

XVIII

DIOCESE OF NICEA

What brought about the ruin of this diocese (26 Communities, 33,470 inhabitants) commercially and economically was the severe boycott carried out in Guemlek, the seat of the department, as well as in other communities of this region. The hatred that sprang up against the Greek element became, specially after the two Balkan Wars, more intensified, and resulted in greater and more arbitrary contributions, to which the Greeks were subjected owing to the fact that Guemlek was essentially a Greek town.

In May, 1914, a systematic persecution was started. The Turks sought every opportunity in order to justify their attitude. The murder of a policeman by some miscreant offered them a good opportunity for arresting numerous Christians and ill-treating them. A false charge of high treason was brought against the Christians for

having conspired against the Government. Then calumniators did not hesitate to accuse the Christians of having instituted a Greek revolutionary committee, in consequence of which Anastasse Pinatis, Achille Karakassis, Elias Politis, and others were thrown into prison. As, however, this accusation proved groundless, the Turks, with the aid of false Turkish witnesses brought a fresh accusation against them of a still graver nature in order to justify the daily increasing persecutions of the Christians of Guemlek.

Some imaginary crime had been committed. The authorities must take action to prevent its repetition. The domiciles of the accused, amongst whom were some of the most peaceable of the inhabitants, were violated, and private letters and other documents, etc., were seized.

The life and property of the Christians daily became more precarious at the hands of miscreants. Murder, and acts of incendiarism were frequently perpetrated without any effort whatsoever on the part of the authorities to suppress this abominable state of affairs. If anything, the Turkish officials appeared to encourage it, judging by the intensity of the boycott against trade with the Christians.

Not content with having completely ruined the trade of Guemlek, which was in Greek hands, the Turks went so far as to damage the goods they imported, such as vegetables, fruit, etc., while on the other hand they destroyed the orchards and gardens of the place. To this end they employed the wildest anti-Greek elements, such as Kurds, Circassians, Albanians, Lazes, and others. Greek boatmen were replaced by Turks, and the poor fishermen were obliged to give up their trade, as they were often attacked whilst fishing.

More than two thousand peasants were starving because they dared not venture out into the fields and olive groves owing to danger both to their property and lives. It now became obvious to the inhabitants that their position was rendered more and more intolerable, so that they had no other alternative left them but to expatriate. Some villagers, however, ventured on the 9th of July, to the olive groves, but were attacked by the Kurds, who fired on them. One peasant, named Georgis Christou Tsoukla, was killed. The next day, the Turks again attacked the villagers, wounding one in the arm, and another in the leg.

The commercial and industrial boycott ruined the trade and prosperity of this Diocese, and although it had started at the time of the proclamation of the Constitution, never grew to such intensity as during the Balkan and the European Wars. The Greek element of Kupli, Vezirhan, Lefki, Ortakcuy, Hondi, Mihaditch, and Kernasti, was literally ruined by the economic war waged against them by the Turks. The newly created villages of Biledjik, Yem-Shehn, Kara-khisse, Bozyuk, Lash, and Kupi, no less prosperous, boasting of Churches and schools, were likewise completely done away with. Mihaditch and Kernasti, together with the adjoining villages (Kounkeur, Azathi, and Lopadi) were frightfully damaged. At Kounkeur, which was temporarily evacuated, Pope Christos was mutilated by the Turks.

XIX

DIOCESE OF BROUSSA

The boycott which was at first secretly conducted, and later on enforced openly, was the principal calamity that befell this district (fourteen communities and 27,524 inhabitants) during 1914 and subsequent years.

Turks armed with clubs, and paid for the purpose, scoured the market place, threatening and ordering the shopkeepers to close their establishments. Peasants on their way to Broussa, for the sale of their products there, were duly arrested, plundered, and forced to return to the villages whence they came. The same thing happened to the villages of Triglia, Siyi, and Moudania.

Under such conditions, the inhabitants, more especially the merchants, were kept in a state of constant anxiety, not to mention the perpetration of murders, which greatly alarmed them.

On the 8th of July, 1914, Panaviotos Nafeloudis, a native of Moudania, was found murdered near a Turkish village, Ghiorgeli. On the 18th of the same month, the community of Eligmi was repeatedly attacked by armed Turks, who entered the village in large numbers, and killed D. Barouti, I. Behlou, and A. Tsouli, and mortally wounded A. Tsangalo. At the same time, Anastassis Savoglou and Savas Hadji Savoglou, natives of Kalassani, were found murdered, close to the Turkish village Paladari.

This state of affairs made such an impression on the minds of the inhabitants of this district that the wealthier class decided to depart to wherever safety was available.

No intercourse was allowed between the Metropolitan of Broussa and the Christians. He was confined to his Bishopric, and soldiers were posted in front of the entrance.

During the European War, the boycott was no longer considered an effective measure against the inhabitants of the Greek element. The C.U.P. changed their policy, their plan being this time to deport the Greeks to Turkish villages, where they would in time become amalgamated with the Turkish element, and lose by degrees both their language and religion. This plan was acted upon ever since June, 1915.

1. SIYI.—This village was besieged by the Turks, and its inhabitants ordered to Deickuy. Only the things absolutely necessary could be taken away, such was the rapidity with which they were deported. The vicar of Moudania was not allowed to visit Siyi.

2. TRIGLIA.—Ordered to evacuate the place, the wealthier class of the inhabitants of this village opened their shops and started distributing oil, rice, sugar, etc., to the poor, but were prevented from continuing further distribution by the Government officials. One Church was turned into a Mosque. Houses were demolished.

3. ARVANITOHORI, 4. NEOHORI, 5. ELIGMI, 6. MES-SOPOLIS.—These villages were also evacuated abruptly, and nothing could be taken away by the deported.

The Vali of Broussa, Midhat Bey (editor of the newspaper *Salah*) gave orders that none of the refugees should be allowed to go from village to village. Anyone transgressing the order would be severely dealt with.

Remonstrations were made by the Metropolitan of Broussa, Dorotheos, but were of no avail. The same Vali ordered, in July, 1916, the refugees to be distributed among the Turkish villages at a proportion of 10 per cent. of their inhabitants. That this measure was not adopted out of sympathy or care for the welfare of the Christian refugees is obvious, and shows that he was simply following out an organised plan by the C U. Phad, having as an object to convert them to Mohammedanism. All property stored by the refugees in the Churches was not allowed to be recovered by them, as this, and even the Churches themselves, were considered by the Vali as belonging henceforward to the Moslems.

In July, 1916, the Churches of Neohori and Arvanitohori were forced open by the Turks who carried off much of the property deposited in them, to the amount of twelve wagon loads, which were transported to Broussa. Government officials broke open the Church of Siyi, took away two cases containing silver lamps, and other sacred vessels, and despatched them to the seat of the vilayet, and when questioned as to why these things were being carried away, the Vali assured the people of their safety.

XX

DIOCESE OF CYZIQUE

This diocese composed of forty-three communities, with a population of 11,331 souls, failed to escape the fatal consequences of boycott and deportation. Turkish bands engaged for the purpose visited the villages and prevented the customers from entering Greek shops, while preachers from the top of the minarets incited the Turks to take even severer steps for making the boycott more efficacious. The communities of Balikesser, Sikamnea, Geltze, Diavati, Upper and Lower Neohori, and Smavlo, suffered from the boycott as well as from plundering and persecutions carried on in the very presence

of the Government officials. Artaki, Sidiyye, Panderma, and Balia fared none the better.

It is a remarkable fact that, despite the promises made by the Minister of the Interior, Talaat Bey, to the Christian population of Panderma that he would stop the boycott, it was applied with even greater severity each time, proving the duplicity of the Turks in their dealings with the Christian populations.

(a) Deportations in 1914.

The deportation of the Christian populations began by the independent Sandjak of Karassi, notwithstanding their protests, and included the purely Christian villages of Tach-Kisse, Koupassi, Hadji-Boghon, Mandiri, Yemi-keuy, Kodja-Bounar, Aladja-Ban, Teipelen, Souyout, Alaklissa, Karadin, and Ivrindi. This was in April, 1914. A number of the Christians were conducted to Balia and the Interior of Asia Minor, the others crossed over to the European coast. No sooner were these villages evacuated than they were occupied by Pomak Moslems.

All the Greek subjects of Balia, including those belonging to the new provinces annexed to Greece, were deported, to be followed by the Christian Ottoman subjects in whose houses the government had established Turkish immigrants, under pretext of forming a national guard, but obviously with the object of intimidating the Christians.

On the 5th July, 1914, Constantinos Paraskevas, a native of Eski-keuy (Diocese of Kolonia), was found strangled in his small house, close to the village of Al-Tsali, at a distance of one hour and a half from Balia, where he had established himself some years ago. The Turks of the above village had warned him about a month before that unless he quitted the Ottoman territory he would be molested, and about a fortnight before this his house had been broken into and pillaged. On the 15th of the same month Demetri Spanos was found murdered in his mill, in the Turkish village of Kodja-Avsar; a certain Stavros Georgiou, a native of Ivrindi, was also killed. These two men were in the employ of the Balia Mining Society. On the 22nd May, 1914, two rascally Turks of the village of Poussoumler went to the sheepfold of Nicolas Kelebeli, at Sindiryi, and asked his son for bread and food, and on obtaining what they wanted they attacked him with their stick and knives, saying: "You may well write to your Patriarchate, you infidels, we shall annihilate you." Finally, they bound their victim and left, carrying away with them eighty-five sheep. Such an attempt at murder greatly alarmed the community of Sindiryi, and their fear increased still further by the Turkish students from Balikesser, at the beginning of July, 1914, marching through the streets singing a song of hatred and revenge against the Greeks.

On the 2nd August, 1914, a boy of fifteen years old, named Christos Vassilou Sariyannis, was found slaughtered at Mylos, a country place, ten minutes distant from Artaki. The authorities to whom the perpetrator of this crime was known, instead of arresting him,

put the victim's father into prison, and kept him there for months as having been the cause of his son's death. Towards the end of September, a young Turk, twenty years old, beat the priest Loukas of the village of Edindjuk, an old man of eighty-five, and broke his arm and leg. He was taken to the Greek hospital, where he died of his wounds. On the 20th October, Panayiotis Georghiou and his son George were found atrociously slaughtered in the mill, half an hour distant from Artaki.

On the 8th December, Turks disguised as soldiers, attacked a mill close to Artaki, beat the miller, Paul A. Komnou and his host, and retired carrying away all the flour they found in it.

(b) Deportations in 1915.

The accusation that they supplied enemy submarines was falsely brought against the inhabitants of this district during the European War. The evacuation of certain communities was ordered and their inhabitants sent to the interior of Asia Minor.

1. BALAT, and 2. KEPSIT.—These villages were evacuated in May, 1915. The Turks attacked the Church of Kepsit, desecrated the sacred vessels, tore up the vestments and church books, and broke open the safe.

3. MOUSSATZA, 4. HAVOUTSI.—On the 2nd June, 1915, more than 500 Turks entered the village of Havoutsi, committing all kinds of atrocities and threatened the life of Pope Constantinos. He escaped murder by paying a ransom. The inhabitants of the two villages were expelled and sent to Guonen.

5. KOURSOUJI.—Armed bands of savage Turks attacked the village, and burnt two persons alive after having dipped them into petroleum. The dead bodies of the two victims were photographed by the International Commission, sent there for the purpose of investigation. In July, 1915, the inhabitants were deported to Mihaltsi.

6. KASTELI, 7. MIHANIONA.—After much persecution the inhabitants were expelled on July 15 to the villages of the interior of Panderma.

8. PERGAMOS.—This place was destroyed by a fire, and was evacuated in September, 1915.

N.B.—The inhabitants of Genna were also exiled, but on their arrival at the islet of Kyra they were ordered to repatriate.

XXI

DIOCESE OF MARMARA

After the tremendous damage done by the earthquake to this diocese (thirteen communities and 31,100 inhabitants), persecution put its finishing hand to its ruin. The supplying of submarines was taken as a pretext to justify the deportation of the inhabitants of this and other dioceses, as proved by the following confidential declaration made by Mehmet Ali Bey, military commander, to a Greek inhabitant of Panderma on his honour and faith:

"Listen," said he, "swear that you will keep this to yourself. What is said about supplying submarines is only a pretext. The fact of the matter is that we have orders to exterminate the 'Rum' (Turkish: signifying the Greek Ottoman subjects). The places evacuated by the Greeks will be populated by Turkish immigrants from Samos, Imbros, and Lemnos." In reply to the question put by the Greek as to what would become of so many thousands of Christians he said: "They will all die in the interior of Asia Minor."

1. KOUTALIS.—In February, 1918, it having been told to the authorities that the Christians were arming, a torpedo boat, having on board the sub-governor of Aitaki and 100 gendarmes, was despatched here.

On landing, everyone was ordered under penalty of death not to stir from their places. Plundering followed, during which the houses were searched, chests broken open, and all valuables and even kitchen utensils, etc., carried away.

In May, 1918, the inhabitants of the island were deported to the Mihaltzi district, after much suffering as usual. In June, the deportation of the following villages was ordered:

2. MARMARA, 3. KLAZAKI, 4. PALATIA, 5. ALONI, 6. HOULIA, 7. PROSSTI, 8. AFTHIONI, 9. GALINI, 10. PASH-LIMAN, 11. SKOUPIA, 12. VERI. Only the inhabitants of the Affia were exceptionally allowed to remain, because they were employed in the neighbouring quarries.

The sufferings of the unfortunate inhabitants of these villages are indescribable. The Turkish authorities very often shut them up in stables without providing in any way for them, and left them to starve and shiver with cold in a most cruel way.

At Panderma, the halting place of all refugees destined for the interior of Asia Minor, a poor father was obliged to carry his two dead sons and bury them with his own hands, and without the

assistance of a priest or any one else. At Oktche-Guiol, the refugees were obliged to bury their dead after previously digging the graves themselves. In a desperate condition these poor wretches endured no end of suffering. The reports received at the Patriarchate prove, in a most categorical manner, the wanton neglect and inhumanity shown by the Turkish Government and officials towards these unfortunate creatures, whom they seem to consider unworthy of any notice or protection.

We have an undeniable proof of the truth of this assertion, in the numerous deaths that occurred during the deportation and exile of the inhabitants of this Diocese, as also a further one in their endeavours to convert them. This was the language used by the Turks to the poor class of refugees, who went about begging "You have been supplying the submarines. There is no bread for you. You will all die of hunger unless you become Mussulmen. If you do so, we will give you bread."

The property in houses and furniture left behind by the Christians who were deported were not taken care of by the Government. Although the Greek Churches and houses were closed and sealed up, the arrival of the governor of Bah-Kesser, accompanied by the sub-governor of Artaki and by the Committee of Bah-Kesser for the safeguard of the fortunes of the evacuated districts at Artaki, was the signal for the work of destruction to begin. The Committee set to work breaking the seals, opening shops and houses and emptying them of their contents. Previous to this the Mayor of Artaki officially informed the public that those who wished to acquire certain specified articles should apply to the Committee, ad hoc, at the offices of Marmara. Sailing vessels full of furniture, mattresses, bedsteads, etc., kept daily arriving at Artaki. The Bishopric was broken open and plundered.

The abandoned villages were then populated by Pomac immigrants from Bah-Kesser, who were brought over by sailing vessels, stolen from the Greeks, but whose Greek crews were kept on, contributing in a great measure towards the establishment of the Moslems in their own dwellings.

XXII

DIOCESE OF THE DARDANELLES

Constant and repeated levying of heavy taxes, coupled with the enforcing of a severe boycott, soon brought about the crisis of this Diocese (twenty-seven Communities and 27,257 Christian inhabitants). Such was especially the case with Biga.

The richer inhabitants went over to Constantinople, and the poorer classes sold their furniture at generous prices in order to sub-

sult, so that the community became more and more depopulated. This commercial boycott was extended to Tapsaki, Bairamitch, Ezine, even to Dardanelles itself, with particular ruthlessness, the Turks even going so far as to beat those of their co-religionists who bought of the Christian shops. Aziz, Mayor of the Dardanelles and Chairman of the Society formed for the purpose of importing colonial goods, in competition of the existing Greek establishments, used all his influence and power to get rid of them and have them replaced by Turks.

On the 10th June, 1914, Mehmet PIRI, one of the wildest members of the local Committee, thus addressed some Moslems who were buying bread from the store of a Christian named Vazoufas : "The money you give to the infidel goes to Greece, and it is used for the manufacture of projectiles which will pierce your hearts." The same day, on another occasion, thus addressed a crowd of Moslems : "The Greeks are our mortal enemies. They are a nation of traitors. They send money to Greece. Leave therefore, oh Moslems, that either they must be expelled, or we must not remain here."

Persecutions in 1914.

Unable to cope any longer with the heavy taxes levied, not to set up with the repeated expropriations imposed on them, the inhabitants of

1. TCHATALTEPE, 2. ROUMDJA, and 3. YENI-KEUY, emigrated in March, 1914, and crossed over to the European coast, but went from the ruin to the Greek element through the boycott, the same symptoms appeared here as in Tirmen, and forced its inhabitants to emigrate by thousands.

4. YENI-SERHIL, 5. NEOHORI, 6. KALAFATLI.—On the 2nd of May, 1914, 800 Armenian Moslems were landed at Koumouk. They evicted the Christians and established themselves in their houses after the usual average ill-treatment awarded to them. The peasants, disappointed at seeing their property destroyed, made their way to Renkeuy.

The inhabitants of Tirmen emigrated for Greece. After every effort on the part of the Malakoules to bring them back to their homes failed, those of Yeni-Salar and Kulefah also went over to Greece. The Governor of the Dardanelles declared that it was impossible to allow the Christian inhabitants of Yeni-Salar and other villages to return to their homes, following an order from the Ministry of War to the effect that it was absolutely necessary that all the villages depending on the secretariat should be exclusively inhabited by Moslems.

7. KILITLIAGI, 8. EZINE.—The inhabitants of these two villages, threatened with famine, were expelled in a few hours to the coast and were sheltered for Greece. Some Christians at Ezine asked the sub-governor for protection, with the only result that he told them to imitate the example of the inhabitants of Neohori.

9. NARLI, 10. PAPAZLI and 11. ADA-TOPE.—On the 25th of May, the Christians were mercilessly turned out of their dwellings and driven to the coast, where they sought transport to take them away.

12. The inhabitants of MEGHA-TCHEPNE, 13. MICRO-TCHEPNE, 14. MOUSSARETLI, 15. ERIKLI, 16. AK-SAZ, 17. DERIMENDJIK, 18. KAMARES, 19. BAIRAMITCHI, 20. KUTCHUK-KOYOL, 21. KILUCE-DERE, 22. ISKENDER-KEUY, and 23. INDJE-KEUY, were deported to Greece.

24. RENKEUY.—This community was evacuated in September. The following communication was written by Imcos, Metropolitan of the Dardanelles, under date of the 7th of September.

"On the 4th September, a committee composed of the Governor of the Dardanelles, two officers, and two political officials, went to Renkeuy, and called up the members of the town council and several of the notables.

"In the first place the Governor informed them that, in accordance with a decision taken by the Government, the Christians must leave. The Christians quite naturally protested, and asked for explanations as to the reasons that prompted the Government to act so cruelly towards so many thousand people, and added that, if it were a question of military operations, they should at least be allowed to retire to the interior of the country, until the crisis was over. They alluded to the loyalty they had at all times given proof of to the State, referred to the sacrifices which they so willingly underwent for the good of the Empire, and begged the Government to spare their Community.

"Although I was told by the Governor not to go, I went to Renkeuy, just at the time this meeting was being held. I explained also to the Committee the magnitude and the gravity of the situation created, and asked for time to be given us to come to an understanding with the Patriarchate. The Governor refused to accept my proposal, and ordered the Christians to comply with the order within twenty four hours, the necessary means of transport having already arrived at Renkeuy.

"The Community had been surrounded on the eve of the Governor's arrival, and even machine guns had been posted on the neighbouring heights of the village. The only flour mill the village possessed was occupied by the troops, as well as the ovens. The water-supply ran short owing to their presence, the cattle were carried away by force, and under threat of punishment, all operations of buying or selling were strictly prohibited.

"At eight o'clock in the evening the mudri communicated to the Christians, on behalf of the Governor, that the resolution of the Government regarding their deportation to a foreign country, or rather to Greece, was final, and that, as he had to consider any refusal of the notables to abide by the order as a defiance to the decisions of the State, he was going to give orders to the commander of the machine-gun battery to attack the village, and allow the brigands who

were outside the village to enter and plunder it. A delegation of notables thereupon called on the Governor and declared to him that, once the decision of the Government was final, and their demands could not be granted, the people were prepared to comply with the order reserving to themselves their rights. They pointed out most emphatically that they wanted it to be fully understood that it was not of their own free-will that they were leaving, and under protest. Thus did the essentially Greek community of Renkeuy, once so prosperous and flourishing, die out. On the morrow of the order, the inhabitants embarked and went to Greece."

25 BIGA —The boycott and persecution had already obliged some of the inhabitants to leave this village and in July, 1914, more families emigrated.

What befell the other districts in the way of murder, violation, etc., befell this one too. In Ak-Saz, between the 10th and 11th May, 1914, the following : Stratis Toulakis, Nicolaos Kalpakis, and Michael Fotinis, were murdered. Anastassia L. Tzouli was violated. In Lampsaco, two shepherds, Margaritis and Vassilios, were murdered. Christodoulos Mitsou, and the sailors of Artaki, Dem. Emmanouil, and Spiros Selmiades were beaten, and then tortured to death. At the Dardanelles, a shepherd, Athanassios Mihaloglou, was beaten till blood came out of his mouth. The shepherd boy, Nicolas Tsolakis, seventeen years old, was stabbed by a Moslem, who tried to violate him. Alexis G. Louh's ear was cut off, Demetri Ioannou was wounded at Karadagh on his way to Renkeuy, and reached Tehanak-Kale with difficulty. At Neohori, four young girls were violated by the gendarmes.

Deportations in 1915.

For Military reasons the Government, in February, 1915, ordered the immediate evacuation of Tehanak-Kale, and the transfer of its inhabitants to Artaki. But in June, 1915, the refugees of Tehanak-Kale were embarked on sailing vessels and steamships, and sent to Panderma by order of the governor of Balikesser. The crossing was a dreadful one owing to the crowding of the passengers on the boats, so that a woman slipped and fell into the sea, and was drowned. On arrival at Panderma station, the refugees were prevented from communicating with the inhabitants of the town, and after three days were carried by rail to Balikesser. The majority of the inhabitants of Lampsako were exiled after having suffered a good deal during the persecutions in 1914. The remaining population was expelled in 1917.

XXIII

DOICESE OF AIVALI

Already at the outbreak of the Balkan War, acts of pillage and robbery had started in the town and diocese of Aivali (six communities, 26,387 inhabitants), forcing the Greek element to leave. The boycott spread all over the country, followed by persecutions. On the 22-24 May, 1914, the inhabitants of the villages of Yaka-keuy, Gumetch, Kemerkeuy, and Ayazmati fled to Aivali with their children in their arms. In consequence of the declaration made to them by the Caimacham of Gumetch, to the effect that he would take no responsibility whatsoever, he advised the peasants to temporarily quit their dwellings until things settled down again, and they all went to Aivali. On their way, however, they were attacked by wild gangs of armed Turks, who stripped them of their money and clothes, beat them, and violated four girls. They were then forced to embark on benzine steam launches and lighters, and sent to Mitylene.

Shortly after the evil spread to the whole Aivali Region, which was plundered by the Turkish bands to the extent of thousands of pounds of damage.

After the evacuation of the four aforementioned villages, and the pillaging of the farms in the neighbourhood of Aivali, the village of Yenitsarohori was attacked on the 27th May, 1914, by Turkish immigrants, who set fire to seven points simultaneously. Terror stricken, the peasants fled to the town. One thousand five hundred of them, in spite of the assurances of the authorities as to the safety of their lives, honour, and property, took refuge in Mitylene. The situation of Aivali itself became very critical. The evacuation of the town was expected at any moment.

On one occasion, Nouri Bey, chief of the gendarmerie, told Gregory, the Metropolitan of Aivali:

"The Government does not expel you, but we will not oppose the desire of the Nation. Only two towns now remain, Smyrna and Aivali ! You will also have to go."

In consequence of the foregoing events the Metropolitan of Aivali addressed the following note to Talaat Bey, Minister of Interior, then staying at Aivali.

The following is a translation of the letter.

"Your Excellency,

"As the spiritual head of the inhabitants of Aivali, exclusively Greek Orthodox, I beg to bring to your notice the sad events which

have taken place these last days, and which have so moved the whole population, and to acquaint you with the real causes that gave rise to them.

"On Wednesday last, notices, bearing the seal of the Governor, Nedjim Oulali Effendi, were posted up. The public were informed that emigration was prohibited. As, however, the sentence 'emigration is prohibited' implies that a current in favour of emigration did exist, allow me to throw some light on this question. Not a single citizen, whether big or small, rich or poor, had ever thought of expatriating, as it is given to be understood by the official notice. On the contrary, every one's mind was bent on his work. I feel confident that neither the Governor, nor the Officer in Command, and the other officers of the army, the President of the Interior Court, the delegate of the Public Prosecutor, the Directors of the Custom House, of the Public Debt administration, as well as the Chiefs of the Gendarmerie and the Police, will ever refuse to certify authenticity of this fact that such was the real state of mind of the population, and it is only because I firmly believe this that I appeal to the testimony of all the above high officials to establish the truth of my assertion.

"Nevertheless, no later than ten days ago, it was reported that the Christian inhabitants of Karaghatch, and the neighbouring villages, Gumetch, Yaya, Kerem, and Ayasmati, had been forced to expatriate by unknown persons, who, moreover, seized their property including their furniture, horses and cows, and in fact everything they possessed.

"The majority of the peasants thus expatriated took refuge in Aivali. They applied to the Bishopric declaring they had been forced to expatriate, and asking for assistance to enable them to return to their homes in order to force the inhabitants of Aivali to emigrate. Also the Turks attacked the Aivaliets working in their fields, and plundered their sheep, oxen and homes. After having complained to the Governor, they came to the Bishopric, where their statements were taken down in writing.

"Aggressions and plunder have now spread far and wide, so that the farms of Aysasmati belonging to Aivaliets, were plundered and thousands of sheep carried away and important fortunes stolen. Churches were ransacked and holy images desecrated. In the town of Aivali itself certain Moslems made it a point to advise the Christians to deport, that being the only means of saving their lives. But although the Aivaliets suffered greatly from these oppressions, they felt they could rely on the Government for protection, and it was this confidence that prompted them not to expatriate.

"The village of Yentsarchori, twenty minutes from here, has now been attacked, and armed Moslems of the vicinity tried to burn it by setting fire to the doors of some houses. But on the morning at dawn, all the inhabitants with their families abandoned the village and proceeded to Aivali.

"And although the Aivaliets are terror stricken by these events, they still cannot make up their minds to emigrate and abandon their town and property which, at the price of much toil and activity, they

had rendered so flourishing. They declare they cannot emigrate to a foreign land, and so abandon their fortunes, churches, and the tombs of their forefathers. They have decided to remain in their country and to continue to live there as Christians with the same feelings of loyalty towards the State as hitherto.

"In making to you these formal declarations on behalf of the Christian inhabitants, I request that you will be so kind as to take the necessary steps to avoid a repetition of these attacks and plunders on the part of Moslems of the neighbouring villages, with whom the Christians have so far lived in harmony, that the plundered goods and cattle should be returned to their rightful owners, the young girls taken by main force be released, and, lastly, that the culprits be severely dealt with and punished according to the law."

In response to this appeal, the next day the sub-governor issued a proclamation to the effect "that the people should attend to their business, that the Greek Ottomans need not have any apprehension regarding their expatriation, which is strictly prohibited." Despite these assurances however, the conduct of the Government proved that the contrary was to be expected, and that the expulsion of the inhabitants was imminent.

Firstly the town was closely blockaded. Insecurity prevailed in the country districts. Armed bands of Turks, recruited and led by civil and military officials, terrorised the country, murdering and committing atrocities. The small houses in the fields, vineyards, or olive plantations were either set fire to, or demolished, and the agricultural implements stolen.

Even in the town itself, the lives, honour and property of the population were threatened, with a view to creating an intolerable situation and so oblige them to expatriate.

Churches were desecrated, chapels demolished or converted into Mosques, stables, or coffee houses. Graves were dug up, and the bones of the dead scattered abroad. The advice to the Christians from Government officials was to leave for Greece as the only means of salvation.

The situation gradually became worse, and in order to increase the existing panic of the inhabitants, the Government arrested twelve of its notables and deported them to Bahkesser.

The sub-governor established in the town twenty Black Sea pirates (Lazes), who, armed to the teeth, roamed about the streets, subjecting the inhabitants to all kinds of persecution. They further plundered their houses, and divided the spoil with the officials in authority.

The inhabitants, numbering 7,000, unable finally to endure any longer such sufferings, decided to abandon their homes and fortunes, and emigrate from their native soil.

There was no end to the martyrdom to which the remaining inhabitants were subjected. Then life, honour, and then fortunes, were simply considered as playthings by the Moslems.

An attempt at general deportation was made on the 15th September, 1915. Two hundred and seventy-two citizens of all ranks, including the Metropolitan, the grand Vicar and three priests, were

arrested, and conducted under military escort to an unknown destination. However, some days later, they all returned from Khisse-Keuy to which place they had been deported.

It now became evident that Aivali, this stronghold of Hellenism in Asia Minor, was doomed to ruin, for on the 15th of March, 1917, the expulsion of the Aivaliots began. The town was occupied by three battalions of troops from Soma, by order of the Military Commander of the region, Valud Bey, which arrived in the evening. Before dawn, strong detachments overran the different quarters of the town, and arrested all its male inhabitants from 15 years upwards. The women and children were turned into the streets, and only five minutes time was given them in which to remove their furniture and clothing. The gradual evacuation of the town was continued under these auspices, and completed by the 30th April, 1917.

The population was scattered over the Broussa and Smyrna vilayets and the district of Karassi. About 256 persons were withheld exclusively for the requirements of the army, as well as two priests and the Metropolitan who were subjected to very hard treatment.

The Metropolitan of Aivali was kept in close confinement in his Bishopric from the 23rd January to the 1st of May, 1917, and was then sent to Smyrna under escort. He was imprisoned and deprived of every communication with the outside world until the 19th October, 1919, the date of the conclusion of the Armistice.

The misery of the poor people would be hard to describe after they were scattered among the inhospitable, miserable Turkish villages, where they were severed from every other Christian element besides being exposed to every kind of privation.

The cyphered order of Talaat to the Provincial Authorities, as reported by a Turkish high official, contained two words only: "Feft-i-medem" (civil murder). And in carrying out this order, no exception was made with regard even to forty-one orphans, in charge of the Grand Vicar of the Bishopric, Arsene Menexes, who were conducted to Bilejik. The pre-eminently Greek town of Aivali was destroyed, the altars of the churches were desecrated, its chapels demolished or turned into stables, and its shops plundered and left in ruins.

On the 27th of July, 1917, the Metropolitan of Aivali writes: - "The plundering of the establishments and shops by the soldiers and others which lasted the whole of the Ramazan, still continues. No one interferes with the plunderers, who having all the means of transport at their disposal, are allowed to carry away their spoil. Thus with the acquiescence of the Authorities, all the wealth of the Christians has passed into Turkish hands, and has been carried away from the town.

"The government requisitioned, on the plea that they were required for the Army, thousands of copper utensils, chairs, mattresses, coverings, etc., deposited by the deported Greeks in their churches, bringing about the complete ruin of the Christians by depriving them of everything they possessed. These operations are now being officially carried out by the military authorities, on the basis of the Law in

force, according to which it is allowed to lay hands on, or pay onerous prices (fixed by a terrorised commission) for anything that the Administration of the Army can make use of among the abandoned fortunes, as our property is called. The question now arises how will the citizens, on their return, be accommodated, and their existence rendered possible, if the scanty effects that escaped plunder and were safely deposited in their churches, are being officially confiscated by the Authorities?"

The pre-meditated evacuation of this town by the Young Turks was carried out by the German General, Laman von Sanders Pasha, who, from the very moment he was appointed head of the military reorganisation commission, and later on in his capacity of Commander of the 5th Army Corps, incessantly pursued the annihilation of the Greek population of the sea coast of Asia Minor. There is no possible doubt whatever of the complicity of the General with regard to the deportation of the Aivaliots and the ruin of Aivali. There exist clear and positive declarations of authorised persons and those of the said General himself, which throw sufficient light on the question. These facts are mentioned in a report of the Metropolitan of Aivali, who can produce the necessary evidence in support of his assertions.

The compiling of a complete list of persons who were murdered or otherwise persecuted is somewhat a difficult matter. Nevertheless, the following account will convey an idea of the extent of the savagery of the Turks, and the martyrdom at their hands of the unfortunate Christian Ottomans.

(a) During 1914.

On the 20th May, Dim. Kos. Vaxevas was murdered by the Turks of Tsakali. On the 23rd of the same month Ioannis Halvadjis. On the 2nd June, Haralambos Kounparakis, on his way to his business, was killed near Kourou-Tchesme. On the 3rd June, George Sakali, Dem. Boyadjis, and Const. Carabounari, were carried away by the Turks and murdered. The same day P. Sahanas, on his way to his garden, was killed. On the 5th June Efstratios Marinos went out to reap. He was also murdered. N. Kazakis was on his way to his farm when he was carried away by the Turks and murdered. His body was found without head, hands or feet.

On the 11th June Panayiotis Voulgaridis was found murdered in the well of his farm, his body bearing many signs of knife wounds. Athan. Kouzamakias gave notice that his brother Triantafilos, along with Zaharia Linness and Efstratios Kardhanas, who went out together some twenty-nine days before to Salahlari, disappeared. Christis Karafomas, eighteen years old, went out to the fields to cut grass. He was killed by the Turks on the 25th June, his companion George Kiriki managing to escape. Kyriazis Hadji Tchobanis was killed by Turks on the 8th of July while he was working with his two brothers, Efstratios and Photios. Besides these, the names of a host of other victims appear in the list so far known.

(b) After the evacuation of Aivali the following outrages took place.

Three young girls, Tassi, Maria, and another Maria, aged respectively seven, nine, and twenty-two years, were violated by Turks at Mouratza. Athanasse Yerondelis, fifty-five years old, was beaten to death close to the village of Boyatitch. The next day his corpse was found torn to pieces by the dogs. George Yandoumis, sixty years old, was thrown by the cart-drivers in the river Lompatza, and drowned. A woman, Angheliki N. Ktistou, was empaled by three Turkish women near Mouratza. Aristeo Martini, fifty years old, was beaten to death by a gendarme at Akkeuy. Dem. Kakavros, sixty years old, mercilessly beaten to death at Tourkmen by a gendarme. Hariclea Marangheli, fifty years old, after having her eyes put out at Koyounlou by Turks, went mad, and died soon after. George Arpavianos, forty-five years old, was killed from club blows by the cart-drivers, because, being sick and infirm, he could not walk. Constantine Manolias Moschamissios was beaten to death. Tasitsa Pseftochristou, thirty years old, was strangled with a rope by the cart-drivers on the road to Tourkmen in the very presence of the gendarme whose care she was in. Georges Tsoukalas, four years, was tied behind a donkey and beaten the whole way to Tourkmen, which resulted in his death soon after. A further list of names follows of persons of both sexes deliberately done to death by the Turks.

XXIV

DIOCESE OF MOSHONISSI

The same organised persecutions as applied elsewhere had been enforced by the official authorities, since the month of May, 1914, in the island of Moshonissi (population 6,000 souls, exclusively Greek) owing to which the economic and commercial life of the community soon became problematic for the inhabitants, and resulting finally in their departure from their native soil.

Those who remained on the island were condemned to a lamentable fate by the local authorities, for the arrival of a band of insurgents in the island added to the persecution of the inhabitants. The inhabitants were then deported to Aivali without taking anything with them.

In Aivali they shared the same fate of oppression with its inhabitants until they were all deported, and scattered among the Turkish villages of the vilayet of Smyrna and Broussa. There they

lived for twenty long months, daily subjected to all kinds of persecutions and dying in great numbers.

Real acts of vandalism followed the expulsion of the inhabitants of Moshomssi. Churches were turned into warehouses and stables, the lamps and holy images in them were broken, paintings of art destroyed and houses rendered uninhabitable

XXV

DISTRICT OF SMYRNA

No Greek centre suffered more from the hatred of the Turks than the district of Smyrna.

This flourishing and prosperous district numbering twenty-four communities, and a Greek population of 200,570 inhabitants was sure to feel and be more directly affected by the policy of extermination practised by the Young Turks than any other.

The unfortunate Christians of the Interior, abandoning their farms, their unrecaped fields, their tobacco plantations, their vineyards full of grapes, and their valuable cattle, resorted to Smyrna in the hope of saving what was still left to them as well as their lives and honour.

1. GUERENKEUY—This village was assaulted on the night of the 29th of May, 1914, by bands of armed Turks under the command of the Chief of the Gendarmerie of Menemen. It was set fire to. At first the inhabitants withstood the attack, but were obliged later on to evacuate the place and flee with their families to the village of Serekeuy, at a distance of two hours. There they parted, one company going down to the sea shore where they embarked for Mitylene, the other taking refuge in Menemen and Smyrna.

The Metropolitan of Smyrna, Chrysostom, demanded from the Vali of Smyrna, Rahmi Bey, the permission for the latter to return to their homes, in conformity with the promise made to him by Rahmi Bey. The Vali, however, established in the meanwhile Moslem emigrants in the village of Guerenkeuy and refused to receive a deputation of the villagers when they solicited his protection.

Therefore the second train of Christians of the village of Guerenkeuy also embarked for Mitylene

The Church, school, and half of the village houses were burnt. The following are the victims of the fire—Evangelos Sprou Kehaya, Nasselos with his small child, Manolis Tsalapassis, Jean Smyrniadis, Panayiotis Tsoulis, Petros E. Tsouglas, Georgios Mougharakis, and

G. P. Kambako Besides these, a great number were dangerously wounded.

2. SOYODJOUK —Five hundred armed Turks surrounded this village on the 31st May, 1914. The brigands started firing and the inhabitants responded in defence. A regular combat ensued lasting six hours, with the result that the peasants, unable to resist the ferocious attacks of the Turks, left the village and crossed over to the adjacent islet whence they witnessed the plundering of their property and the burning of their homes. Shortly after they embarked for Greece.

3. BAGH-ARASSI, and 4. BARES.—The inhabitants were expelled under the same circumstances and conditions, and resorted to Greece.

5. OLD FOGGIA —On the 23rd May, 1914, the Chief of Gendarmerie of Menemen, Talaat Bey, visited this community, and having come to an understanding with the sub-governor and the Turkish notables, and drawn up the plan of destruction, undertook a trip to the surrounding Turkish villages, and gave the Turks an outline of the plan of destruction agreed upon. On the 31st of May, 1914, the village was surrounded at night by hordes of armed Turks from the neighbouring heights; the attack on the village then began. The plundering lasted all the night through and continued till mid-day the next day.

The fury of the Turks against the Christians knew no bounds. The Mayor, Hassan Bey, massacred with his own hands his partner Dimitrios, his wife and two children, also the Kehaya, Hadja Karamida, as well as his wife and three children, killed Ath. Tutundji, Dimitri Tabaki and his father-in-law. He killed the daughter of Emmanuel Kouyoumdji, after having violated her, and cut the throat of Sophia Ghounari and her four children. Altı Parmak Hassan killed Stavros Manoglou and Ath. Koumarianos.

Ali Bey, the director of the salt works of Phocœa, had the apothecary Papacostas and his niece cut to pieces, after having violated the latter. The tobacco Mudir, Ibrahim Effendi, murdered Basile Theodoracoglou, his nephew Panayioti, and his brother, and a host of others.

The church of Saint Eupene was entirely plundered, and the altar desecrated. The cruel invaders climbed up the belfry and threw the cross down, after which a "muezzin" (Turkish preacher) sang a "hymn of thanksgiving" in honour of the conquest of the town.

The day after the catastrophe a cargo boat, carrying many thousand of Phocœans including 1,000 children, left the port for Salomœa. They were all in a lamentable condition.

The details of this tragedy can be obtained from eye witnesses among whom were Mr. Laurence, professor at the American College, Mr. Sartiaux, an archeologist on a mission in Phocœa, Mr. Carlier, a French engineer, Mr. and Mrs. de Andria, Director of the Ottoman public debt, Mr. Edward Whittal, a merchant in Smyrna, Mr. L. Belhomme, insurance agent, Mr. Vedova and Mr. Manciet, and a French

archeologist, whose report of the 14th June, 1914, under the title of "The last day of Phocœa", we here reproduce in translation

"On the 12th of June, towards half past six in the evening, I was working in the road leading from Phœœa to Menemen, when all of a sudden to my surprise I saw a long train of people with their luggage coming along apparently in flight. I learnt that they came from Guerenkeuy to seek refuge in Phocœa, after having been plundered by the Turkish bands. The next day I was busy with a survey in one of the oldest streets of Phocœa. The inhabitants were in a state of great anxiety. Every one expected an imminent catastrophe. I witnessed the great panic. The words 'they are coming' went from mouth to mouth, the street full of women and children rang with cries of consternation. Every one hastened to shut himself up in his home and barricade his door. In a few minutes the street was deserted. The panic was so great that I was carried away by the crowd of fugitives at a distance of twenty paces from my tripod.

"Shortly after calm returned, but the flight of the population was such, that at mid-day, about 1,000 inhabitants embarked on fishing boats and went to Mitylene. We, Mr. Sartiaux and myself, were very astonished to see persons abandoning all their property before any enemy was in sight. The news of the approach of a band of armed Turks was successful. From that moment we began to realise the gravity of the situation. We were four Frenchmen, Mr. Sartiaux, the assistant of Mr. Carlier, Mr. de Andria and myself. After a short consultation between us we decided to call on the Camacham, and ask him to take the necessary measures for our protection. The Camacham, thinking we were afraid for ourselves, offered to give us shelter in his official residence. We refused, and declared to him that we held him responsible for whatever might happen. He then gave us each a gendarme for the protection of our four houses.

"We reached our homes and there made four French flags, which we hoisted over the doors of our houses. Our doors being wide open, a crowd of Christians took refuge within, bearing whatever precious object they could save. Thus we succeeded in giving shelter to 700 to 800 souls.

"During the night the organised bands began to plunder the town. At day-break brisk firing started in front of our houses. Mr. de Andria, Mr. Sartiaux and I, hastened outside only to witness one of the most horrible sights. This band was armed with Gras (old rifles) and cavalry carbines. A house broke into flames. The Christians hastened to the quay in search of boats in which to embark. But not a single one had remained overnight in the port. Cries of terror mingled with the report of the guns. The panic was such that a woman and her child were drowned in shallow water only sixty centimetres deep. Mr. Sartiaux was the witness of a horrible sight. A Christian, with his wife and daughter, was in his house. The brigands tried to enter it. The head of the family spread his arms to prevent them from entering, and received a bullet shot from a Gras in the abdomen, after which he tried to make his escape to the sea, but he had only gone a few paces when a second bullet finished him. His

corpse remained two days on the beach. His daughter, terror-stricken, sought refuge in one of our houses, leaving her mother to be murdered in her house by the brigands.

"Two large transports happened by mere chance to be in the port. We succeeded, all too slowly, to embark, those who escaped being in small groups. What would have happened if the two ships were not there? Such was the hurry of the inhabitants to embark that several boats sunk owing to the weight of the passengers. The bandits, pretending to search for arms, plundered the fugitives of whatever was left to them. They snatched and pulled away the luggage and even the mattresses from old women. At the sight of this I remonstrated with the officer of the gendarmerie, who was impassively looking on, and told him that unless he put a stop to this I would take a gun and fire upon these marauders. This declaration was sufficient to put an end to the acts of brigandage, and the refugees were allowed to depart in peace and quietness. The brigands, however, broke open the houses and carried away their booty, loaded on horses and donkeys, and even camels. Three thousand persons had been able to embark that day on the two steamers, which left for Mitylene. A great portion of the population still remains.

The night passed uneasily for the Greeks. The next day plundering continued regularly and methodically in all the houses. Presently, the wounded began coming to us. In the absence of medical assistance, I took charge of them until we could see them off to Mitylene. I noticed that, with the exception of two or three, the majority of the wounded were quite old people. Among them also were old women of ninety with bullet wounds. It was simply a massacre.

"On the following days, numerous families that had hidden in the mountains came to us for protection. We sent for the officer of the gendarmerie at once, of whom we demanded two gendarmes to go to the aid of those poor people, and escort them to Phocœa. He did nothing in the matter and up to this day we are ignorant of the fate of these poor creatures. An old paralytic man was found in his bed by the brigands, and also put to death in cold blood.

"Troops were sent from Smyrna to maintain order. Soldiers patrolled the streets with a view to keeping order, instead of which they also took to plundering. We saw an instance of this on the 17th of the same month when we asked two gendarmes to escort a Christian to his home, in order for him to take away some things he wanted. Unfortunately these very gendarmes, who were supposed to defend him against all aggression, were the first to strip this unfortunate man of everything he possessed, i.e., the sum of Fr.4.25. The destruction was complete. Every door was broken open. Whatever the brigands could not carry away was destroyed, so that the town of Phocœa, once so bright, is now a dead city."

"There is no doubt whatever that the plundering of this town was an organised plan, which aimed at the expulsion of the rayas (Greek Ottoman subjects) from the sea coast. It is not possible that

the invading brigands could have possessed so many firearms if they had not been distributed to them beforehand.

"No resistance was offered on the part of the inhabitants of Old Phocœa, they were the victims of a massacre.

"We now read in the papers official communications to the effect that order has been established, and that in the regions we mention no one need have any apprehension as to one's life and fortune.

"As a matter of fact, order exists because there is not a single inhabitant left in the place. Also there is no danger to property either, it all being safely in the hands of the brigands."

Mr. E. Whittall, a British resident of Smyrna, was an eye-witness of the following episode at the time when the armed brigands were pillaging the town of Old Phocœa. A young woman had jumped into a boat full of Christian fugitives. A brigand hastened to take her out of the boat, but he did not succeed in carrying away his prey; on the contrary he was caught hold of by a firm hand, thrown to the bottom of the boat, carried away to Mitylene and delivered up to the authorities there. They took off his coat, under which he wore a gendarme's uniform, and found £200 in his pocket.

There is no doubt whatever from existing evidence that the Government officials were the real authors of the destruction of Old Phocœa.

Shortly after the destruction of this beautiful Greek city, a letter was sent from Smyrna, addressed to the Mayor of Marseilles, begging him to intercede with the French Government, so that the authors of the destruction of Old Phocœa, the ancient metropolis of Marseilles, should be punished. The following is a translation from the French:

"Sir,

"No doubt you have been informed of the tragic end of our unfortunate country, the ancient home of our common ancestors who sallied forth carrying with them the sacred fire of civilisation to the hospitable coast of Gaul.

"Phocœa to-day no longer exists. Barbarous hordes have destroyed everything and converted it into a ruin. On the ruins of the ancient city, from which they have effaced the last trace of civilisation, these vandals keep their savage triumph to-day, whilst the descendants of the Ancient Phocœans, starving outcasts, are left to contemplate, from the adjacent islands where they have taken refuge, the coasts they were obliged to abandon, where they witnessed the desecration of their ancestors' homes by the savage aggressors.

"Illustrious children of the great and heroic family of which Marseilles is a precious member, Messieurs Sartiaux, Manciet, Carlier, and de Andria, defying the fury of the marauders, hoisted the French flag, and under its powerful protection, managed to rescue from a terrible and certain death more than 800 Phocœans whom they afterwards assisted to embark and take refuge in the sisters Islands of Chio and Mitylene. To these gallant and courageous children of

glorious and heroic France, witnesses of the tragic agony of Phocœa, we send our cordial greetings of gratitude, in which the French people will no doubt join us.

"To you, Sir, we address in desperation this appeal. Raise your mighty voice before the civilised world on behalf of our unfortunate Phocœa. In the name of our slaughtered brethren, in the name of the Holy Cross itself, taken off our Churches and replaced by the crescent, revenge us, your afflicted brethren.

"From the top of our beltry the mouzzin proclaimed that the years of black slavery and cruel barbarism had returned. Let the town hall of our dear Marseilles become the high tribune whence it shall be announced to the world that the mouzzin told a gross lie, that Christianity will conquer, that civilisation will dazzle barbarism, and that the persecuted will be protected.

"Although exiled from our homes, scattered about in divers places and homeless, we do not solicit any material help. We expect moral support and revenge for the outrage to Civilisation and Humanity which the forbearance of Europe has brought about, forbearance that has permitted such massacres and such destructions to take place. It is a disgrace to Europe and civilisation at large that such barbarity should desecrate the soil of Phocœa.

"Let your voice be heard on behalf of your unhappy brethren, appeal by means of the Press to the civilised world in order to rouse its interest in our indescribable sufferings. This is what we demand of you, Sir. The voice of our Mother, Greece, can have no effect alas ! because it is too weak to be heard.

"You alone in mighty France can help us to return to our homes.

"In classic times Marseilles came to the rescue of Phocœa on two occasions, let it be for the third time that she does so.

"Convinced that your efforts, to which will be added those of the entire civilised world, may help us in our appeal for justice, we beg to remain, Sir, etc., etc."

This appeal was not fruitless. The Town Hall of Marseilles at once sent a telegraphic remittance of 20,000 francs as a relief. Order was given that the receipts taken one day at the theatres and other centres of amusement in the town should be devoted to the cause of the Phocœans, and it was decided that steps should at once be taken with the French Government with regard to the appeal.

In June, 1914, the village of Bournabat was attacked by a band of Turkish brigands. Mysos Tsobanis, a boy of 13 years, and Const. Chr. Carandrea were murdered. The father of the latter and his sister Gheorghitza were mortally wounded; his mother was also wounded in the abdomen and breast, and one hand cut off. On the 28th of July, 1914, Mitso Cocaharis was killed by five gun-shots and his body was burnt; Manolis, an orphan, was beaten and nearly stoned to death. A certain Kostis Tsakiroglou was compelled to deliver his property to the secretary of the regiment in garrison under menace of being expelled.

At Boudja, the gendarmes murdered Kostas Kokimis, a noble of Sevdikeny, on the 28 June, 1914, close to the railway station. At

Sevd-keuy, Constantinos Theofanakis was condemned to be hanged after being falsely accused that he murdered the mudir of the village whose bestial advances he refused to satisfy. Stamatios Soukialvanis was murdered. Panos Tzanopoulos and his brother Ghennas were mercilessly beaten by a gendarme because they refused to hand over to him their two sisters. At Bounai-bashi, Ioannis Karipis and Constantinos Tzanakis were severely wounded.

At Smyrna, Giovanni Souvadjoglou, a foreman of the Oriental Carpet Manufacturers, Ltd., was murdered by soldiers. Near the locality of Utch-Tepe, the guards of the farm of Haidar and Mehmet joined a band of seven brigands, and attacked, on July 14, Dem. Lambi Fokianou, Evangelos Tsikalhotou, and Panayioti Panas, and mercilessly tortured them. They cut off the nose and the ears of the last mentioned and the sexual organs of the third.

All catables supposed to provide for the needs of the Army were requisitioned with such thoroughness that the peasants were very often deprived of their bread. The Vali confiscated the beautiful edifice in marble, in the very centre of Smyrna, serving as dining-room of the students, and the seat of the Astronomical Society, and established 300 gendarmes in case of fire, contemplating it is said having recourse to this means for the destruction of the town. He did everything in his power to terrorise the people, and to even set fire to Smyrna. Indeed he threatened, in the presence of the Metropolitan of Ephesos and Smyrna, and of the town Councillors, M. Tsourouktsoglou, and Ch. Athanasoulas, to set fire to the town at the first shot fired from an enemy man-of-war. He declared that Smyrna should not undergo the fate of Salonica, which was surrendered to the Greeks when it ought to have been put to the flames. This declaration was made in the presence of the British and Russian Consuls.

This same attitude with regard to the town of Smyrna was also that of the Government, resulting in the systematic organisation of the boycott, the oppression of the Greek population, the expulsion and persecution of absolutely peaceful persons, the violation of the communal regulations of Smyrna, and of the privileges of the Greek element. The terrorism exercised in the country until the conclusion of the Armistice constitute the many devices conceived by the Vali for the annihilation of Hellenism, and the conversion to Mahomedanism of the Greek element in these territories.

In order to facilitate the accomplishment of his scheme he devised a plan of getting rid of the spiritual Head of the Greek Community, Metropolitan Chrysostomos, in whom he knew the Greek element had such faith.

At the instigation of the Vali of Smyrna, the central Government handed to the Patriarchate under date 15 July, 1914, a ministerial decree demanding that the Metropolitan of Smyrna should be recalled. His presence there, it was stated, was undesirable, as he both encouraged the Christians to emigrate, and facilitated the departure of the Greeks of the neighbourhood who came into Smyrna.

The notice of the Government was duly called to the fictitiousness of this accusation, but with no effect. Neither did the explanations furnished by the Metropolitan himself to the Vali regarding the real state of things in any way alter the situation.

On the 21st August, 1914, the Commissioner of Police, Hachim-Bey, acting under the orders of the Vali, went to the Bishopric, removed the Metropolitan by force and put him on board the Italian boat bound to Constantinople.

The Greek Patriarchate addressed a note to the Government dated 8 October, 1915, in which the reinstatement of the Metropolitan was requested. It was not granted, however, the Government replying verbally and by decrees dated 7 January and 12 November, 1915, that his return to Smyrna was strictly prohibited. Further, that he should abstain from taking part in the meetings of the Holy Synod, and to abstain from any intercourse with his district. This illegal request of the Government was not acceded to, and after a prolonged stay in the Capital, the Metropolitan of Smyrna returned to his Diocese after the Armistice with Turkey was concluded.

XXVI

DIOCESE OF EPHESUS

Violent persecutions occurred in this Diocese (eighty-five Communities, 164,467 inhabitants) ; murders took place all over the country and the inhabitants were kept in a constant state of uneasiness. The policy followed by the C.U.P. and its agents completed in 1914, the destruction premeditated by them.

On the 2nd March, 1913, a Turk wounded a young man named Athanasse Kabakli, who died after two days. On the morrow, a band of Turkish irregulars, armed to the teeth, entered the village of Basse Demirdjili and proceeded to the requisition of all the dwellings in general, and after beating the muhtar and several notables, retired undisturbed. The pope (priest) of the village lodged a complaint, and as a result, his punishment by the local authorities was requested by the Turks. In the course of the same month the miller, Panavis Tsoulakis, was murdered and his corpse thrown into the river Azamet-Tsay.

Constantine Karamuhals was murdered in the chapel of St. George at Pergamos. On the 18th August, 1913, two Greeks, Dimitri Evang. Kaumissis and Dimitri Ch. Nicolonis, natives of Nechori (Macedonia) were found slaughtered at Dere-Keuy and Kula near Magnesia.

On the 2nd of September, 1913, three Moslems took hold of a woman, Suzan Demitriou, in the village of Yukse-keuy, on her way to the fountain. She was pregnant. After first satisfying their instincts of bestiality on her, they opened her abdomen, extracted the child and pitched both in a ditch. On the 29th September, 1913, Nicolas Demitriou was met on the road by gendarmes coming from Papazli (Magnesia). They murdered him. George Natsoulidis, a native of Baya of Zayon (Epirus) was killed by three Moslems on the 1st of October, 1913. Between the eighth and ninth of October, at night, four Cretan Moslems entered the coffee shop of Anast. Sp. Hassapi at Cassaba (Magnesia), and massacred the tenant. A post-mortem was held. The police came to the conclusion that only professional butchers could slaughter in such a manner, so that they arrested some Christian butchers, and imprisoned them.

The foregoing list of crimes so carefully carried out clearly demonstrated the premeditated plan for the extermination of the Christian Greeks by Turkish officials and civilians. The local authorities did then best to throw dust into the eyes of the public by pretending to punish the perpetrators of such crimes. On the other hand, they encouraged and incited their continuation by distributing arms to the Moslem population of Menemen, Adramiti, Bourhanie, Pergapos, Phocoea, Vourla, Sivrisar, and New Ephesus (Scala Nova), while severe measures were being taken against well-to-do and peaceable Christian citizens, whom they often imprisoned and exiled without any cause or reason.

Notwithstanding all this, the Greek element remained firm and conscious of its own rights. The programme, however, of the Young Turks was bound to succeed. They had recourse to the boycott, which they exercised over all the diocese even more severely than in other places. The situation was daily rendered more critical. The Turks at first only threatened, but soon began to destroy the fortunes of the Christians by pulling up trees and vines, reaping crops, etc., assisted in their work by the Turkish immigrants.

Under date of the 28 April, 1914, Ioachim, the Metropolitan of Ephesus, writes —

“The boycott exerted against the Greeks, on the one hand, and the instalment of immigrants in the different communities on the other hand, render their position daily more difficult and critical. They already begin to apprehend, and even see the time, when giving way to the pressure exercised on them by the Moslems they will be obliged to abandon their homes.”

What he foresaw has unfortunately come to pass.

Persecutions in 1914.

(a) Adramyt Region.

1. FRENEL.—Bands of Turks, surrounding the village at night, spread panic amongst the peasants. They plundered houses and shops, and carried away cattle. The inhabitants of this place were expelled towards the end of May.

2. **ADRAMYT.**—This community had for a long time been terrorised. In May, 1913, the notables of the village, all honest citizens, were suddenly and without reason whatever arrested and thrown into prison. The boycott was also enforced here. The market was closed, and money was extorted from the Greek merchants, who were threatened with death. Towards the end of May, 1914, a whole battalion of Turkish irregulars went through the streets, attacking every one they came across, shouting and threatening, and ordering the Christians to evacuate the village in twenty-four hours and go to Greece, for if they did not do so then life would be in danger. These bands were reinforced by other armed Turks who set to work to plunder the houses and shops, attacking and illtreating the inhabitants and urging them to go. The Community emigrated on the 24th May, 1914. All the inhabitants of the aforesaid community sought refuge in Mitylene.

3. **BURHANIE,** 4. **KARAYATCH,** 5. **DERE-KEUY.**—For the same reasons the inhabitants of these communities were also compelled to expatriate. They went over to Mitylene with the exception of a few families of Burhanie who were scattered about in the neighbourhood, and who returned to their homes in July of the same year.

(b) Cordelio Region.

6. **CHILI,** 7. **YENI-KEUY,** 8. **NARLI-DERE,** 9. **FARM OF ST. GEORGE.** These villages suffered very much. A band of armed Turks massacred Jean Doucas, a native of Narli-dere, and tried hard to oblige the inhabitants to leave. The gendarme, Abdourahman, accompanied by Turkish immigrants, was repeatedly heard to say: "Go away, you infidels, else we shall massacre you."

Photios Triantas was murdered. The inhabitants of all four villages emigrated.

10. **MENEMEN.**—Subjected to constant threats, the inhabitants were kept in a state of daily terror. The disorder and insecurity that prevailed in the district obliged them finally to resort to Smyrna "en masse" from whence the greater part went to Mitylene. In the village of Kakhtch (Menemen region) Djelal Bey murdered the kehaya, Stahio Midildji, and stole his 800 sheep. In the village of Bandja, Garougahs Tzakmakhotis was found drowned in a well.

11. **OULOUDJAK.** After the destruction of Sere-Keuy the Moslem aggressors plundered this village, the Moslem women taking part also in the plundering. George Kaskavalis was murdered. Many peasants met a horrible death in the neighbouring fields. The inhabitants of this village expatriated.

12. **SERE-KEUY.** On the 30th May, the refugees of Gucrien-keuy took shelter here. The inhabitants of Sere-keuy had decided to withstand all aggression on the part of the Turks. The next day thousands of armed Turks closely besieged the village, and a regular combat ensued. The Turks were headed by a dozen mounted gen-

darmes, assisted in their turn by all the keepers of the region, armed with rifles. At last the Christians, having run short of munitions, were obliged to surrender conditionally. It was agreed that they should hand over their arms, leave their fortunes behind them, and evacuate the village with their families. Contrary to this understanding the Turks entered the village, set fire to it, and massacred the inhabitants. Indescribable scenes took place, as these fiends fell upon the women and children whom they literally butchered. The gendarme Moustafa broke into the house of Paraskevas Skoufou, in which seventeen persons had taken refuge, and mercilessly massacred them. He tortured the daughter of Skoufou Olympia, wife of Mihalaki Leondaki, of whom he demanded money, and murdered her child four years old. The Turks spread over the different quarters of the village and plundered it. They bayoneted the old men and desecrated the Church, took hold of a woman, Eleonora, stripped her of her clothes, and let her run about the streets naked. The following persons were murdered : Michael Leondakis, Liko Leondakis, Ioannis Skoufos, Maria Skoufo, Evangelos Turkahotis, Ioannis Skinas, Antonios Tselingas, Apostolos Simas, Paul Boyatsis, Stamatios Vourliotis, Athanassios Geurekiotis, Paraskevoula Kerekotiassa, Athanassios Dikeliotis, Nicolaos Papahias, Athanassios Kolomidis, the two brothers Koly-menou, Panayiotis Katoulas, Athanassios Lamberis, Ioannis Geurekiotis, Panayiotis Geurekiotis, Kostis P. Kateoulas, Vas. Panayiotou, Nic. Kokos, Stefanos, Kokou, Christos Tsakmakhotis, Atha, Tsakmakhotis, Christos Pouppoulas, Panay, Georgalas, Ioannis Tuidas, Athanassios Tsouras, Elefthenios Eleftheriou, Stelios Tokimis, together with a host of others

Robbed of everything, the inhabitants hastened towards Smyrna. They were, however, prevented by armed Turks of the village, and gendarmes, from proceeding any further than Tehli, and were obliged to return to Ouloundjak, where seven peasants were also murdered

The dragomans of the Constantinople Embassies of the Great Powers visited Sere-keny and verified the catastrophe. In a report of the Bishopric of Ephesus, under date of 12th June, 1914, the following statement is given —

"We reached Sere-keny at 10 p.m. to-day. At first I conducted the Dragomans to a well, in which the corpse of an old man of seventy years, Christoforos Karaghiozi, was found. I then visited along with them the burnt houses. In one of them belonging to Batista Nicolaou we found several carbonised corpses of persons unknown to us. The houses burnt down numbered thirty-four. We next visited six shops and in one of them alone, that of Mr. Leonaki, goods worth more than Lts 600 were stored. Nothing now remained. The dragomans carefully examined the Churches ; we found everything in ruins, notwithstanding the attempt made by the Turks to repair the damage done, and clear up the place. The Eikons were cut to pieces. The Altar was overthrown and the earth under it dug up in the hope apparently of coming across treasure. The Church and school grounds were also dug up, possibly for the same purpose. Fire has completely

destroyed the girl's school, in general, the destroyed and deserted village offers a pitiful sight.

All available means had been made use of in an attempt to hide the ravage done. Government officials were sent to close the doors and windows of the houses, and clear the streets of the ruins and corpses, in spite of which the signs of the crimes perpetrated were easily discerned by the dragomans. I expressly opened the doors of some houses for them, and they witnessed the horrible spectacle of the corpses mingled with the rubbish from the ruins.

On going through Menemen, the Camacham showed the dragomans certain postcards, representing the Turkish flag being trampled under foot by Greek soldiers, which he himself had procured, in order to justify, as he thought, the savagery of the Turks.

13. NEW PHOCOEIA. This village also underwent a similar attack, during which the following were murdered: Pope Tsakmakli and his wife, Lambrinos Miskitis, Dem. Kokinos, Pantazis Merkakis, Stylianos Homas, Panayiotis Serayos, Garoufalia Pipila, Athanasse Horekis, Ioannis Pouppos, Dem. Pasyantis, Mihail Kahdizos, Georgios Saris, Georgios Tsaki Kehayas, etc., many also were wounded. The inhabitants left for Mitylene towards the end of May.

14. ALI-AGHA, 15. ARAP-TSIFLIK; 16. KOZBELI. 17. TCHIAKMAKLI. In these villages it was not the Turkish immigrants, but the Turks of the neighbourhood who entered and plundered and destroyed them, and eventually expelled the inhabitants. Athanasse Seredais of the village of Ali-Agha was massacred.

18. PERGAMUS, 19. TCHANDARLI, 20. KLISSE-KEUY, 21. KALARGA, 22. SOGHANDJEBI, 23. CHRISTIANOHORI. The sub-governor of Pergamos intalled Turkish immigrants in the Christian houses, who daily terrorised the inhabitants. This also happened to the other villages. At Klisse-keuy the family of Christo Tsaghari, composed of six members, was assassinated. Malis and Prokopios Theodosiou, notable natives of Scala Klisse-keuy, were also assassinated. The wife of the latter was carried away to the mountains by the marauders. On the 28th of May, numerous Turks assailed the village of Soghandjilar, and wounded a woman and her child of a year old, also Michel Bah. They then went to the village of Kalaya, and committed the same crimes there. The Turkish immigrants established at Christianohori joined the Moslems of the surrounding country, and expelled the Christian inhabitants of the village, who were compelled to take refuge at Kinki, in a miserable condition. Driven away from there by the Mudir, they went to Pergamus, but the gendarmes prevented them from entering the village, so that they passed the night in the open air. The day after they sought refuge in Dikeli.

24. KINKI. This village with the surrounding district was entirely ruined. The army of vandals over-ran it, and destroyed everything.

25. DIKELI, 26. KAVAKOUM, 27. MACARONIA, 28. ISMAILAR, 29. ADJANEZ. This district was also evacuated owing to severe plundering.

(c) Vourla Region.

30. KOLIDJA-ORTADJA, 31. MENTESSI, 32. DOCTOR'S ISLAND (Iatio-Nissi) These villages were also evacuated under the same conditions. The whole of the region including the town of Vourla suffered immensely, not only from the malefactors who openly terrorised the population, but also from the Moslems of the country, whom the Government aimed. The shepherd, Lambros Stoupi, was murdered near Bournoussous, and so were also Dem. Kalpaxiotis and Aigris Demetriou, near Vourla, Manolis Kaelos Saniyannis in the village of Soghout, Georgios Fotinakis at Kiman-reiz, and Panayiotis Marketas.

The inhabitants of Vourla, threatened by expulsion, were saved by Talaat, who ordered "Sindillik doursoun" (they may remain for the present). Eleftherios Akritas of Gul-Bakteche, a peasant, Manolis, of Ipsih, and the shepherd Kyriakos Axiotou, a newly born babe, an old man, Tsemberlis, Costas Orphanos, and Basil Karadaus of Kilizman, were also killed.

(d) Magnesia Region.

33. SOMA. The economic crisis arising from the boycott and the plundering were the cause of the emigration of the Christians. At Magnesia proper, the situation was no better. Close to the village of Monteveli, Athanasse Perivolais was found assassinated in the fields. At Cassaba, a young Turk, fifteen years old, attacked and nearly killed a young Greek girl. Kyriakos Abalis, Costas Cavoukas, and George Haralambakis were murdered at Yaka-keuy.

Certain agglomerations of villages not actually forming communities, such as Sakiani, Kirkklar, Daghdena, Tsourouki, Fren-keuy, Kadi-keuy, Tehnikdj, Kizil-Kitzili, Araplar, Karaklar, Tahtadji-keuy, Gum-Beli, Ghoz-beli, and Saridjalar, expatriated in consequence of the threats and oppression.

The situation continued to be critical, for the Christians who still remained in these parts did not venture out into their fields, owing to the repeated murders committed in the country. It is a fact that this emigration had subsided in June, but it had only stopped because it was considered that the object of the Young Turks had been attained. They had distributed to the Moslem Mouhtars of the villages then famous instructions to the effect "That the Christians should be driven out by main force and everything belonging to them should be plundered, that they should be outraged, and finally all the infidels should be annihilated." And this was done.

Mehmet Sahih, Malmout Handi and Moustafa Mouzaffer, furnished with letters of recommendation from the Vali of Smyrna, and passes free of charge on the railway lines, visited the different villages and towns of the province in order to preach violence against the Christians.

Far from being eliminated, the danger of the renewal of emigration seemed to increase daily, as the remaining Greek

population was subjected to all kinds of violent persecution. The Metropolitan of Ephesus one day asked the Vali of Smyrna, Rahmi Bey, if he also would be sent away, and he received the following answer. "Yes, you will also have to go because you will not have any flock to preach to."

Deportations during the European War.

These deportations were justified on the grounds of military necessity, and commenced again in January. The communities of High-and-Low Dermidjili, Gul-Baktehe, Yoghdlilai and the farm of St George, were evacuated in June, 1915, and then inhabitants sought refuge in the Diocese of Philadelphia. The population of New Ephesus was also expelled to the same region.

XXVII

DIOCESE OF ANEON (SOKIA)

In this Diocese also (numbering eighteen communities and 31,036 inhabitants), the same terrorism, as elsewhere, prevailed. The tobacco plantations were destroyed, inoffensive peasants were ill-used, villages blockaded and whole flocks of sheep stolen. The shepherd, Demetri, was massacred in the village of Kimitouria. The inhabitants of the communities of Tzangli, Ak-vouki, and Kimitouria were expelled to the very last man.

The majority of the inhabitants of Arvantohori, under pretext that they were originally from the neighbouring island of Samos, were expelled. The women and old men that remained behind were ill-treated to such an extent that they were obliged to abandon their goods and leave also.

Imprisonments, oppressions, requisitions, etc., were the reasons for which the inhabitants of the following communities partially or totally dispersed, viz : Sokia, Neohori, Yeronta, Ak-keuy, Domatia, Kelenvessi, Bayarassi, Devch-keuy, and Belentch. The small agglomeration of the Balkash region, Kayas, Trianta, Devch-keuy, and Belentch completely disappeared, owing to the mobilisation of their male population.

Alexandros, Metropolitan of Sokia, was unjustly accused of having acted contrary to the interest of the State, and his dismissal was de-

manded by decrees dated 8th June and 1st September, 1917. And although he was able to justify himself, he still received the order to leave Sokia and go to Smyrna. In September he was expelled by force from Sokia and sent to the Turkish village of Tsivril. In December he was allowed to make his choice of a residence in the vilayet of Broussa until the conclusion of the Armistice, when he returned to his Diocese

XXVIII

DIOCESE OF CHESME

A ruthless persecution was started all over this Diocese (comprising thirty-one Communities and 60,496 inhabitants) which began at an early date. Turkish immigrants from the territories occupied by Serbia established themselves in the various Greek communities, and took away the inhabitants' houses and property by force ; they also deprived them of their savings, the produce of many years' hard labour, and terrorised the Greek population in general.

This hostile attitude of the immigrants and Turks was supported by the Government officials and is proved by a document bearing the signature of Karabina Zade Ali (a rich proprietor of the hotels and the hot baths of Chesme), in his official capacity as organiser of the Bands of the peninsula of Erythraea, and addressed to the Chief of the Band, and the officers of the Gendarmerie. Moreover, the complicity of the Government officials in the destruction of this Diocese is revealed, beyond doubt, in a report of the Metropolitan of Chesme, under date of the 20th May, 1914, as follows .—

“5 A few days ago the work of accommodating 1,300 Moslem immigrants in the Churches and 150 Christian houses had finished. The inhabitants now expected to be able to attend to their work of agriculture as before, earn a living and pay the Government taxes. But such was not the case, for the Government officials called the muhtars up and ordered them to prepare another hundred houses, as the above 150 were not sufficient to accommodate the Turkish immigrants. The muhtars and notables remarked that no empty houses were available, as already the largest of the houses had been requisitioned for that purpose. The authorities, however, persisted, and proceeded, assisted by armed gendarmes and tobacco-keepers, to enter the houses and shops occupied by the Christians, robbing them of everything they possessed, and ordering the tenants out under penalty of death, adding that there was no room any more for Christians by the side of the Moslems, and that therefore they should go to Salomica.

Accordingly, all the houses and shops of Chesme fell into the hands of the Turks, and the inhabitants were turned out into the streets in a shameful manner by the Government, with nothing else but the clothes they wore. Some few managed to take some coverings with them.

The inhabitants panic-stricken at the reports of massacre, were obliged to leave; some took refuge in the neighbourhood with their families, others proceeded to the sea-shore village of Cato-Panayia to take the first ships available and expatriate.

Plundering by the authorities and immigrants lasted the whole night long. Those houses and shops that had been closed by their owners were broken into by means of hatchets, and everything they contained taken away. Money, jewelry, furniture, manufactured goods, all kinds of chattels and utensils fell into the hands of the robbers.

The whole property of a flourishing village, numbering 1000 Christian families, passed into their hands, and the loss is estimated at a considerable sum.

All this took place with the consent and assistance even of the authorities. During three whole days and nights, armed Turks from Chesme and Ovadjik transported their booty from Cato-Panayia and this place to Ovadjik, at half an hour's distance towards the interior. The Camacham pretended not to know either what had taken place, or declared himself incapable of maintaining order, even going so far as to own it to me when I remonstrated with him.

"Moslem fanaticism, which the Turkish Press has recently done its best to excite, combined with the rapacious instinct of certain miscreants, are the main causes, I believe, that have encouraged the Turks of the neighbourhood to oppress the Christians.

"These malevolent instigations naturally gain ground as long as the authorities tolerate with impunity such acts, for the perpetrators knowing that no punishment awaits them, and profiting by the abnormal present conditions, will continue unconcerned their work of destruction. In conclusion, I have to remark that the Christian communities of Chesme and its surroundings are prepared to expatriate owing to the menacing attitude of the Moslem immigrants, and it is with great difficulty that I, together with some notables, have been able to prevent them so far from doing so. It may be considered certain, however, that a fresh immigration, even in small numbers, will take place, and a repetition of the outrages already perpetrated will have the effect of obliging the whole Diocese to expatriate although nothing short of ruin awaits them."

What was foreseen by the foregoing communication, came to pass, and it is under the most tragic conditions that the following villages were evacuated, in a very short space of time :

- | | | |
|--------------------|----------------|--------------------------------|
| 1. CATO-PANAYIA, | 2. CHESME, | 3. ALATSATA, |
| 4. AYIA-PARASKEVI, | 5. OVADJIK, | 6. REIZ-DERF, |
| 7. KERMEYALESSI, | 8. AGRIELLA, | 9. SAMPI, |
| 10. ERITHIRE, | 11. ZIGHIOUT, | 12. AHIRLI, |
| 13. SAMPI, | 14. ABAR-SEKI, | 15-16 BIG AND SMALL MOLDOVANI. |

17. TEKKEs, 18. MONASTIRI, 19. TEPEPOXI, 20. YENI-LIMAN, 21. HAS-SEKI, 22. SARPINDJIK, 23. SAZAKI, 24. VOINAKI, 25. SALMANI, 26. EGRI-LIMAN, 27. DENIZ-GUEREN, 28. KIOUTSOUK-BAKTCHE, 29. MELI and 30. AYIA-PARASKEVI

In order to hasten the departure of the Christians and render it inevitable, the criminals started committing all kinds of acts of terrorism so as to scare the inhabitants. Two workmen, natives of Ahirli, were strangled in the mines of Monastiri. Soldiers and Turkish immigrants at Saipi wounded some of the Christian inhabitants and murdered Andica Monastirli, Haralambos Roumeliotis, the wife of Petro Hadji Kyriakou, Yami Telobani, Stamati and some others. Other fiends murdered Haralambos Panayirtou Ismirli, a citizen of Yeni-Liman, the keeper Anif beat two old women of Micro Moldovani, the paralytic wife of pope Stamati, and Chryssafi Diasouri, because they refused to be islamized. He then put them in a boat and paid out of his own pocket that they might be deported to the opposite island, Englezonissi, so that no Christian foot should any longer soil the peninsular of Erithrea.

Lately the village, on the island of Englezonissi, has been evacuated also. On the 27th June, 1911, regular troops landed at six different points of the island, occupied it, and blockaded the houses in search of arms. They killed fifteen Christians. The other inhabitants took refuge in Mr. Joreau's house, a French citizen. The two daughters of Aspromati (fourteen and seventeen years old) were successively violated by twenty-five soldiers.

Following these incidents, the inhabitants of the Island, together with the Christians from the surrounding country who had taken refuge there, embarked for Greece, and especially to the isle of Chios where the inhabitants of this district also went.

XXIX

DIOCESE OF PHILADELPHIA

The first serious manifestations of the hostile feelings of the Turks against the Christians of this Diocese (twenty-nine Communities and 21,138 inhabitants) began by the commercial boycott, which the Government officials started suddenly, assisted by gendarmes, night-watchmen, and highway robbers whom they had expressly let out of prison. Rahmi Bey, Governor of Smyrna, personally inspected the application of this commercial boycott throughout the chief seats of the Diocese, and encouraged the fanaticism of the Moslems in their persecution of the Christians.

This boycott was exercised with peculiar severity at Salikli, Ouchak, Koula, Simar, Demizli, Guiores, Sardis and Philadelphia. Simultaneously with the boycott, they proceeded with the destruction of property through setting fire to houses, mills, factories, etc., and destroying them. Shepherds, millers, petty merchants and other villagers were murdered.

One hundred and fifty-four persons were murdered - twenty-five at Philadelphia, thirty-two at Koula, twenty-eight at Salikli, and neighbourhood, twelve at Ouchak, twenty-two at Yordis and surrounding places; thirty-five at Denizli, Honnes and Diner. Among them was the director of the baths, Kodjamandes. One hundred and two fires broke out. The fanatical C U P.'s burnt the newly constructed Church and the school of Sardis.

Owing to these crimes the inhabitants of the less populated villages were obliged to resort to the more populated centres, while others, fearing a greater calamity, abandoned their country and business altogether, and went away to strange countries.

This partial expatriation took place particularly in the communities of Koula, Grolde, Demirdji, Pitsirli, Guiores, Kayadji, Birlou, Mentoehori, Ouchak, Otourak, Sardis, Emiguel, Demizli, Sara-keuv, Elbanlar, Appa, Honne, Tsviril, Diner, Tatar, Guediz, Simar and Philadelphia.

When the Great War broke out, the sufferings of the Greek element of this Diocese reached their highest pitch. Requisitions, subscriptions by force, military exoneration taxes and general mobilization completely paralysed all activity of this region. The Moslem landed proprietors took advantage of the mobilization of the Christians and took many of them into their service, but the treatment to which they subjected them was such as to cause the death of the majority.

XXX

DIOCESE OF HELIOUPOLIS

The first manifestation of the persecution of the Greek element of this Diocese (fifty communities and 51,249 inhabitants) was the opening of the boycott. It started at Aktehe, and soon spread all over the Diocese, largely due to the energy displayed by the Government officials. Pamphlets were distributed by the Mudir of Pyrgi (near Odemitch) to the Turkish Muhtars, imploring the Moslems in the name of the Prophet to start, at the first signal given, plundering and massacring the Christians.

The sub-governor of Odemitch issued an order by the town crier to the effect that henceforth tailors and merchants were strictly pro-

hibited to manufacture for, or sell clothes to the Moslems. Whosoever transgressed this order would be fined Ltq 5, and in case of a repetition of the act, would be beaten, imprisoned, and finally exiled.

Side by side with the boycott were the assassinations committed unceasingly. In every Turkish village a certain number of miscreants were appointed, whose work was to annihilate the Christians by attacking and plundering them throughout the Communities.

The village of Aktehe suffered from the aggression of one of these bands. On the 10th of September, 1915, Turks penetrated into this locality, blockaded its exits, and plundered the shops of the notables George Sfadjopoulos, Hadji Petros Broussali, George Christou Philippa Ktisti and Haralambo Savopoulos, whom they massacred on his own premises, after which they conducted the remaining four to the market of the village and shot them down.

These incessant atrocities, coupled with the taxation and extortion of money and goods, forced the population, especially the higher class, to abandon their fortunes in the hands of the marauding bands and seek refuge in Aidina and Smyrna, well pleased to save their lives and honour.

On the 6th June, 1914, Samaragda, Metropolitan of Heliopolis, wrote

"My Diocese continues to present a spectacle of desolation and distress. Besides the total economic ruin, occasioned by the boycott to the Christians through the destruction of their tobacco plantations, their fig and olive trees and their gardens, in fact of every means of subsistence, the rumours of the ravages committed in other communities have brought about such a feeling of despair amongst the Greek element that half the population of the Aidina and Thyra regions have these last few days, emigrated to Smyrna in order to save their lives. It is impossible for me to describe the panic with which the Christians are stricken.

Although up to this moment not one of the communities has been completely evacuated, still this region has not been altogether unaffected by the European War. The Karia section was more especially violently persecuted owing to its position on the littoral (sea-coast).

The majority of the inhabitants of : 1. KEFALOUKAS, 2. BAALA, 3. GUMUSLI, 4. ALICARNASSUS, 5. KULUK, 6. MYLASSA, 7. KARAMACA, 8. TATSA-PETSA, 9. TALIANI, 10. YUKSEK-KOUM, 11. KOYODJAK and 12. MADALIA, embarked on sailing vessels and took refuge in the adjacent islands. Later on, the notables of the aforesaid communities were arrested under various pretexts and thrown into prison. Finally in July, 1918, feigning to enforce the law upon defaulters, the order was given that the remaining Greek inhabitants of these communities as well as those of 13. KOKINOHORI, 14. MASSAT, 15. YENI-PAZAR, and 16. KARADJA-SOU, should be expelled and deported. Some few were sent to Mouglia, and the others exiled to some Turkish villages. The evacuated communities were completely destroyed, many of whose inhabitants died of fatigue, hunger, privations, illness, etc.

It would fill a whole volume if a detailed account of the massacres

of the peaceful Christians of this Diocese were to be given, without of course, taking into account the innumerable deaths that took place among the Christian soldiers of the "Labour Corps" through want of proper nourishment, and ill-treatment on the part of their officers.

Moslem brigands carried away Christian notables to the mountains and only let them free after having made them pay heavy ransoms. This danger prevented the Christians from attending to their work in the fields.

A few days ago, the following letter dated 14th June, 1914, was addressed to the Metropolitan of Helioupolis from Tatsis.

"The local gendarmene collected all the guns belonging to the Christians, and on the 9th of the month, at 4 p.m., the Turkish Militars of the village of Kai-keuy 'tatsi district' and other armed Turks surrounded the residence of one of the best Greek families here, broke into it, found the head of the family, beat him mercilessly, and took away his daughter sixteen years of age. Three of the gendarmes guarded the entrance of the house until the three others with their victim were out of sight. As the girl offered some resistance they tied her hands behind her back, and dragged her along to a place about ten minutes walk from the village. The chief of the brigands, a certain Zabit Bey, fifty years of age, fell on the poor girl, and was the first to brutally violate her. The others then followed suit. This lasted until morning, when they carried the girl in a fainting and half-naked condition close to her home, and ran away."

Letter of the Mutasserif of Aidin, Husni Bey, to the officer commanding the prisons of Smyrna.

"In conformity with the instructions of the honorable Committee, I despatched in handcuffs the first batch of four notables of Karabounar. They are dangerous pro-Hellenes, whom you will deal with as is necessary. In three days you will receive some more from Dermendjik, Moursal, Nazli and Aktehe.

"The measure is efficacious, for once we exterminate the notables only the rural population will be left and I have formed two or three bands to deal with each of the foregoing villages. I have appointed my brother, Moustá Bey, chief of these bands, who undertakes to serve the Committee gratuitously. With regard to the women and children, we will Islamise them, and I hope with the help of God, to purge the whole of the countryside of this district.

"We shall decide what we have to do about Aidin when next we meet. I approve of the method of incendiarism. I shall be in Smyrna shortly and we will come to an understanding verbally."

No comments are necessary. It suffices that once more Government officials have been revealed as being the principal organisers of the massacres and persecutions of the Christians.

MEMORANDUMS OF THE METROPOLITANS of the SMYRNA DIOCESE

The Metropolitans depending on the Greek Patriarchate, mindful of their spiritual duty towards their co-nationalists, worked untiringly for the preservation of the flock under them from persecution and the attempts of the Young Turk Government to annihilate them altogether.

The Metropolitans of the Smyrna Diocese very often had to undertake steps together for the defence of their flocks.

These Metropolitans addressed on the 12th of June, 1914, a collective note intended to throw sufficient light on this burning question to the First Dragomans of the Embassies of the Great Powers, who were expressly sent to the spot.

The following is the note, translated from the original text in Greek :

“To the Honorable International Commission of Enquiry.

“The undersigned Metropolitans of Ephesus, Smyrna, Philadelphia, Heliopolis and Chesme, in conformity with the desire expressed by the representatives of the Embassies of the Great Powers at Constantinople, have the honour to submit our opinion of the actual situation prevailing in our respective districts, a situation which actuated their Mission to our Diocese.

“The acts of persecution and oppression committed against the Christian element date already from old, and are by no means isolated cases. It seems as if this phase is the one before the last (perhaps the last in the form of a general massacre) and is still in store for us.

“The hatred and fanaticism of the Moslems similar to that of the Armenians is brought to a pitch of violence by the exhortations of the Turkish press, which constantly preach the extermination of the Christians. This phase includes the commercial boycott, daily increasing in violence, and isolated cases of massacre capable of inspiring panic.

“The vast plan of the destruction of the Christians was preceded on the one hand by the dismissal of all the Greek functionaries from the Government and administrative employ, and the distribution of arms to the Moslem peasants, in particular those of the sea-shore, and on the other hand, by the disarming of the Christians from whom they took away even the hunting guns, the oppression of the notables of the vilayets of Broussa and Aidin, the expulsion of other notables, Greek subjects from Smyrna, the appointment to confidential posts of fanatical officials in whom the Government could have every confidence for the execution of the organised plan. To ensure the realisation of

this plan, the secret organisations worked efficiently, under the control, direction, and protection of the Government officials.

"The means of action employed, and the execution of these atrocities, are one and the same. After witnessing one of the terrible scenes committed in these places, in which the Christian element predominated, one is in a position to form a correct idea of what has happened in the other towns and villages of Anatolia.

"As forming an exception to this rule, mention may be made of the towns and villages, whose inhabitants, in protecting their homes and religion, offered some resistance to the invading element, and such are the following : Serekeuy, Guerenkeuy, Oloudjak, and the whole country of Old and New Phocœa, which were completely burnt and destroyed.

"The system adopted by the Moslems is the following one. The Camacham and the chief of the Gendarmerie call up the town or the village elders, and advise them to leave at once, as their presence will be tolerated no longer.

"The next step is to expedite bands of armed Bachibouzouks (irregulars) and Zerbeks (highlanders) against the towns and villages, who, attracted by their fertility, seize them from the Christians, because they have previously been made to believe that all these once belonged to them (the Turks), and have been taken by the Christians, who must no more be tolerated in a Moslem State. It can thus easily be understood how this plan, having as an object the annihilation of the Christians, was put into execution. Woe betide the Christians who did not at once comply with the request of the gendarme or the government official. Immediately, firing is heard round and about the village, cattle are stolen, peasants are carried away, murders are committed, and country houses are set fire to. Should the Greek peasants, terrorised by these events, feel disposed to emigrate, they were plundered, stripped of all they possess and expelled. Should they in any way try to defend their homes, armed bands from the mountains surround the town or village indicated, and if the inhabitants answer the firing of these bands, generally headed by officers of the gendarmerie or on the retired list, the village fares badly.

"If, as a matter of fact, functionaries have visited the ravaged regions, such as the towns of Adramyt, the Cazas of Pergamus, Phocœa Chesme, and Carabournou, and telegraphed that perfect order has been established, it is to be accounted for simply because the plundering and expelling of the Christians has been carried out.

"With regard to the escaped regions of Thyra, Bandir, etc., they visited, the information received is heart-rending. The situation, after their visit, became suddenly worse. Not to mention other facts, we hereafter reproduce the official telegram of the community of Thyra, received this day. 'After arrival Governor and Minister boycott more rigorous ; market closed, tobacco plantations and fields abandoned, agriculturists fear proceed to their work, population wishes to emigrate, but government prevents, act in the soonest way possible for us to be allowed to come to Smyrna, so as to avoid intolerable existence.'

"We consider the only effective remedy to be, and the one capable of securing a somewhat bearable life to the Christians in Turkey, is the adoption and strict application of the following wishes, as enumerated by the Patriarchate.

- (1) The return of the deported Greeks to their homes.
- (2) The restitution of their goods and fortunes.
- (3) Indemnification
- (4) The cessation of the boycott, and freedom of prisoners.
- (5) Guarantees.
- (6) The institution of a mixed commission to supervise the re-establishment of the refugees in their homes

"The undersigned avail themselves of this opportunity to assure you, Gentlemen, of their high consideration, and to invoke on you and your humanitarian work the blessing of heaven."

SMYRNA 12/25 JUNE, 1914.

N.B. Apart from the collective note, each one of the Metropolitans handed over a brief one, with reference to his respective Diocese.

XXXI

THE DIOCESE OF PISSIDIA (ADALIA)

Already during the Balkan War this Diocese (composed of fifteen communities and 32,781 inhabitants) was terrorised by a band of Moslem Cretans, who gave themselves up to all sorts of persecution and oppressions of every description including murders and massacres. Two brothers, Panayiotis and Savas, natives of Alaya, who were working in the farm of Hadji Ioannou Papazoglou, close to Adalia, were, among others, their victims (9th January, 1913). The Moslem Cretans also took an active part in the boycott against the Greek element.

The economic warfare directed against Adalia, Bourdon, Sparta and Phiniki, began with the arrival at Adalia of a general inspector of the C.U.P. The supervision of the movement was entrusted to the Cretans, who went all over the country, whip in hand, forcing the Moslems, under oath, and under the very eyes of the authorities, to give up every intercourse with the Christians, and not to pay their debts to them.

This situation had of course its consequences. Rumours were cleverly spread to the effect that the persecutions of the same nature as those of Thrace and Asia-Minor were imminent, with the result that trade came to a complete standstill, whilst finance was in a very bad condition. Further the inhabitants were ordered by the Moslem

Muhtars to quit within twenty-four hours, so that the Christians were obliged to resort to Adalia and Bourdour abandoning all they owned to the discretion of the Turks.

In spite of the general inspector issuing orders, prohibiting crime against the Christians towards the end of June, 1914, the merchant Athanassoglou, a native of Sparta, was murdered in the village of Youva. A bag stained with blood, containing his books, was found in a well. Athanasse Philipidis, established fifteen years in the village of Kemer, was murdered by Turkish peasants. Jeremiah Danopoulos, established at Horzoum of Gueul-Hissar, was beaten mercilessly and put to death with an axe. The sexual organs of Kyriakos Hadji Aslanoglou, and Cosmas Damaroglou were cut off. They both died. George Demirayakoglou, of Kapakli, was assassinated. The families of George and Constantine Sazakoglou were murdered under most tragic circumstances.

Regarding the Community of Boudour, a general massacre was to have taken place on the 21st September, 1914, but an earthquake so disastrous to the community seems to have had the result of determining the Turks to put off their scheme to some more favourable moment. The Community, however, underwent many trials owing to requisitions, all kinds of extortions, the exile of 200 of its notables into the interior, and the barbarous conduct in general of the Turkish immigrants towards the Christians.

Besides the Greeks of the aforementioned localities, who took refuge in Aidin and Boudour, many inhabitants of Myron were obliged owing to the situation to emigrate with their families to Castelorizo in June, 1914. Antiphelles was evacuated the same month, and the inhabitants of Phiniki were dispersed. The Christian element in general of this corner of Asia Minor, under the influence of the events in the District of Smyrna in 1914, now began to expatriate.

The European war offered the Young Turks an occasion to finish up their work of destruction. The few remaining inhabitants of the village of Phinica, with a few exceptions, expatriated. Those of Macu and Bevisa, and the small agglomerations of Kiuldjek and Peldjicz were expelled at different intervals (from September, 1916, to August, 1918) to the interior, without any mercy to the infirm, women and children, or even the sick.

N B The inhabitants of the islet of Tarsana, 376 in number, expatriated owing to the attack of the Turkish troops, and left their fortunes worth £162,000 behind them.

XXXI

DIOCESE OF ANGORA

Although this Diocese (comprising seven communities, with a population of 10,598 inhabitants) did not suffer from expulsions or deportations, it was ever since 1914 subjected to a severe boycott, which brought about the great economic crisis, notably at Kutaya and Eski-Shehir. This boycott grew in intensity and violence on the arrival at Kutahia of the Minister of War, Enver Pasha (20 June, 1914). It was accompanied this time by threats, printed in Greek and thrown into the houses and shops, to the effect that the infidels would be completely exterminated.

The hatred manifested towards the Christians was of the highest. Even the Minister of the Interior, Talaat himself, showed his spiteful feelings on being told at the Railway Station of Hamana-Angora that Christian names were still to be heard of in that locality. He remarked that "only the names of Ali and Mehmet should be heard in future."

Mobilization greatly contributed to accentuate the economic sad condition of the Diocese. The town of Angora suffered especially from the terrible fire that broke out in August, 1916, during which, owing to the wanton negligence of the Vali, Dr. Rechid Bey, the Greek quarters, comprising the most beautiful section of the town, was reduced to cinders.

XXXIII

DIOCESE OF KONIA

At an early date, daily increasing terrorism had become manifest in this Diocese (forty-two communities and 50,300 inhabitants) whose Government officials persecuted in divers manners the Christians, and excited the Moslem element against them.

The attorney-general of Ak-Shehir, Ismail Hakki, openly accused the Greeks of having Philhellenic sentiments, and called upon the Moslems to expel the Christians from their homes. A truly fanatic official, the Hussein Bey, Vali of Konia, and his famous successor, Azim Bey, officially proclaimed that the only means of saving Turkey from the danger that menaced her was to exterminate the non-Moslem

element. The situation of this diocese became still more critical owing to the disarmament of the Christians, and the arming of the Moslem population.

Procope, Metropolitan of Konia, wrote under the date of the 2nd February, 1915 :

"It is no exaggeration to say that the sufferings of the Christians here surpass those of the Hebrews in Egypt, whom those in power had condemned to annihilation. The Greeks of the Diocese have been absolutely passed over in business ; their goods have been systematically requisitioned ; no end of difficulties created for them in the transport of other goods to replace them, imported articles as well as local products do not escape being requisitioned ; taxes without end, and numerous subscriptions are imposed on the Christians. Hundreds of these unfortunate creatures are forced to hard labour in the open air, exposed in the winter season to privations and sufferings, and lacking the strictest necessities for the maintenance of their families.

"As if this was not sufficient oppression for the Christians, the Authorities have inaugurated a new system of persecution started a few days ago.

"A number of persons, bearing the vilest character, bring false accusations against peaceful and hard-working Christians, who are arrested and brought up before the Court Martial of Konia. There, without any previous examination, they are either condemned to imprisonment, fined, or given supplementary hard labour. This procedure resulted in the prisons of Konia, Syile, Karaman, etc., being full of Christians. Until lately the province of Nigde has been spared, thanks to the good intentions of its Governor. Unfortunately the system of denunciation was introduced into this region also, a number of Christians became the victims of calumny at Nigde, Poro, Kuldjouk, Hassa-keny and other places, and it is reported that still greater calamities will befall the Greeks in the near future, for the Vali of Konia, whose hatred against the Christians knows no bounds, accuses the latter openly of malevolence and treachery, and declares that it becomes imperative for the security of the State that this element be expelled from this territory, abandoning the fortunes they acquired by taking advantage, as the Vali pretended, of the simplicity of the Moslem element.

"This is now the situation created for the Christians, which does away with the privileges they enjoyed hitherto, and making the position of our educational institutions intolerable. Our priests are dragged by force and without any reason before the authorities, with the object of intimidating the community. The inspectors of public instruction, transmit direct to the professor, and without the knowledge of the Bishopric, orders as to the programme and mode of teaching to be followed as well as the things to be taught. My verbal and written protestations are taken no notices of, or mere promises are given, and the professors whose diplomas have not been confirmed

by the Ministry or some other institutions are threatened by dismissal. Latterly, NIDGE has served as a centie through which drilled troops coming from Constantinople are sent to Eizeiroum, and recruits coming from Cesaria are sent to Constantinople. Under pretext, therefore, of accommodating the soldiers, the military authorities have now requisitioned the schools of Nidge which have cost so much in money and trouble.

XXXIV

DIOCESE OF CESARIA

This Diocese consists of fifty-two communities and has a population of 31,000 inhabitants, and has suffered greatly economically owing to the mobilization and the boycott. The authorities contributed by persecutions towards the oppression of the Christians, imposing arbitrary taxes and forced subscriptions for the needs of the State and the Army, thus rendering the situation of its Christian inhabitants an extremely precarious one.

Some amelioration in the situation might have been achieved if the inhabitants were able to go freely from place to place and carry on their business. This, however, was impossible on account of the many Turkish brigands, who had deserted from the ranks and robbed every Christian who happened to cross their path. Every financial movement having stopped, therefore, hunger and misery ravaged freely this Diocese.

N.B.—Tarsos and Adana (dependent on the Patriarchate of Antioch) also suffered from deportations. At the beginning of the European war the Christian population of Mersina was deported to Adana and Tarsus for military reasons, as if the military reasons did not apply equally to all the population of a town in general. At the same time the inhabitants of the neighbouring agglomerations were also deported. About seventy notables of Tarsus were exiled to the district of Aleppo in April, 1918.

PART III.

The Persecutions and Martyrdom of the Greek Populations of Pontus.

XXXV

DIOCESE OF COLONIA

Ever since the establishment of the Constitution, this Diocese (ninety-one Communities and 52,855 inhabitants) with its See at Nicopolis, was exposed to the fury of the administration of the Young Turks, and suffered during the European War not only from the brutal violence of the Moslem hands, but also from the Turkish army itself.

The Diocese was turned into a vast property of the neighbouring Turks and completely lost for the time being its Christian aspect, owing to the number of persons islamised by force, as well as to the expulsion of the communities and general destruction wrought everywhere. Unprecedented cruelties, orgies of terrorism and indescribable plundering befell the Christian inhabitants of the Diocese who were expelled, as well as those who managed to remain behind. Whatever the Turkish imagination could invent was applied to the detriment of the Greeks under the powerful protection, and at times at the instigation and initiative of the Government officials.

(a) Nicopolis Region.

1. VALDJANA, 2. TROUPTSI. These two localities soon attacked the situation of the Young Turks. By order of the Governor Assaf, in November, 1916, the inhabitants were expelled in the space of three hours. No time was allowed them to remove even the most indispensable things. This expulsion was notorious for the odious crimes committed. Sophia Aslami, a widow and mother of six children, having attempted contrary to the order, to take away some chattel with her, was savagely put to death in the presence of her

children. The wife of Etienne Tzentzi was violated in the presence of her husband, and closed up in the Harem of Tapanoglou Assim. Sophia Karaloglou, and Anatoli Demidjoglou, were treated in a like manner. Parthena Toumandou rather than undergo the same outrage, fell into the river Lycas and was drowned. Nikias Thomadis, who protested against the conduct of those who conducted the expulsion, was at once cut to pieces presumably for the edification of the others. On the 26th December, 1913, others Christians arrived at Tokat. The men were separated from the women and children and dispersed all over the region among the villages essentially Turkish.

The tongue of anyone attempting to speak was cut out, and he very often lost his head into the bargain. This is what happened to Elia Kyriagopoulos, who being deaf could not hear the order given by the Turks, expressed his horror at the sight of the corpses of the massacred Armenians. His tongue was first cut out and then his head cut off, after which the Turks murdered his wife and daughter. In 1917, the order came that they were now allowed to return to their homes. They started joyfully on their way back, but on arriving close to their villages, were attacked by a band of brigands, so that terrified, the unfortunate Christians once again sought refuge at Tokat, at Gangra and other places.

The savagery of the Turks, civilians and officials, is indescribable. Halil Tapan-Asha and his brothers distinguished themselves beyond all others. The former massacred Anastase* Athanassoglou, Sava Yekenoglou, and Maria Tsoulfa, beat pope Stefanos and had his beard clean shaved to make a laughing stock of him, tortured Eleftheri Karagunse, violated his daughter Sophia, and closed her up in his harem, cut open the bodies of Sophia Miloglou of Kerassia Tzipigi, and of Helen Koupa of Karapazi and cut off the heads of their husbands. The hatred of the Turks was such that they prevented the corpses of those murdered from being buried, so that they should become the prey of the ravens and dogs. The dead bodies of the priest Eftimii, of his daughter Elisabeth and of Theophili A. Munigopoulos, were thrown to the dogs. In an attempt to drive them away, Maria Athanassoglou was cut to pieces by them.

The fate of the inhabitants of the non-evacuated villages was no less terrible. Nicopolis was set fire to, for the purpose of discovering the Armenians, who had sought refuge in the Greek houses. The Turks made quite a sport of massacre and of plundering the property of the Christians. They also forced quite a number of people to adopt Islamism.

(b) Aloutzara Region.

3. HENDURI, 4. ANASTOS, 5. ALISSIX, 6. KAMICHLI.

The evacuation of these villages took place, simultaneously with that of the preceding ones, their inhabitants took refuge in Syas, Gangra and Castanouni. Many old men and women and children died of hunger and cold in the mountains.

(c) Kerdjenissi Region.

- 7 KADI-KEUY, 8 RIFAHYE, 9. KONDYLLA
10. PISTOUR, 11 ALADJAHAN, 12. MONDOLAS,
13. MENTEMELL.

In July 1917, the Mudri came to Kadi-keuy with a number of armed Turks and ordered the Christians to evacuate the place within two days. This same order was given to the six other villages. Thousands of persons, who had been subjected to many trials, were now dispersed among the Turkish villages of Sivas, where nothing but their destruction awaited them. During the deportation, massacres took place, rape was committed, churches desecrated, while small children were carried away under the pretext that the Turks wanted to protect them.

(d) Epessi Region.

14. INEUNU, 15. PAZAR-PELEN, 16 KIZIK,
17 TCHAMLI-KILLI.—The inhabitants of these villages were expelled and dispersed about in Fatza and elsewhere. Numerous cases of murder and massacre were reported as having taken place during the deportation. Basilo Georgiou was savagely murdered at Zana after having been plundered, and others met the same fate as revolutionists and deserters. At Encunu, fourteen persons were put to death.

The following villages were persecuted, also partially evacuated, viz., Dere-keuy, Kioy-tepe, Arnout-chian, Kavaki-kaya, Tchetouna, Koul-ali, Djelep, Kavatepe, Mourassi, Ovjadjouk and Koubaghli. The village of Panavia was not evacuated, and those who remained behind were condemned to die of hunger, as the Turks prevented them from cultivating their fields.

The villages of the region of Souchehen, Kirihi, Yayli-vouzou and Messoudhie were not evacuated, but their situation became critical in consequence of the order given by Feizi Bey, commander of the troops. This officer recruited bands among the vilest Turkish element of the population which persecuted and plundered the Christians, violated women and young girls in the presence of their relations, cut off the heads of the young men, and in a word, ruined this region.

XXXVI

DIOCESE OF CHALDIE

In this Diocese also (145 communities, 77,815 inhabitants) the boycott was soon proved instrumental in depriving the Christians of all they possessed and reducing them to absolute poverty. Especially in the sterile region of Arghyropolis was the distress great, where the inhabitants were entirely dependent for their existence on their local trade, and that from Russia. The organiser of the boycott here was the Grecophobe Djemal Azmi, Vali of Trebizonde, under whose orders were the Governor of Arghyropolis and others. General mobilization was also among the causes conducive to the ruin of these communities, for the male inhabitants who supported their families were taken away from their homes. These wretched creatures were the victims of the shameful and brutal ill-treatment of their officers, so that it was no wonder there were so many desertions.

Such was the state of things until the Russian advance gave rise to a fresh outburst of fanaticism against the Greek element. Soon after the fall of Erzeroum, numerous Turks from Arghyropolis, Ardache, and the surrounding country, carrying with them their goods, fled through Heran and Kara-Hissar to Sivas. The majority of them settled in the Turkish village of Monastir (six hours from Ardache), where, assisted by the Turks of that locality, they set to plundering the Christian villages of the region. They were assisted in their work of destruction by the fugitive Turks who fled from Trebizonde, Yomou, Platana, Tzikanoi, etc., and owing to the fall of Trebizonde, deviated from the route Kiortoum-Sivas, and made for Monastir.

(a) Toroul-Arghyropolis Region.

1. KOROXENA, 2. MADJERA, 3. PHYTIANA, 4. AMYRIKI —Abandoning their entire fortunes, the inhabitants of these villages, in a naked and starving condition, wandered for whole weeks in the mountains. Women and young girls were violated, and a woman with her child, natives of Amyriki, and five inhabitants of Phytiana, were murdered. The Churches were plundered first and then set fire to. After roaming about for many days, many returned to their homes, but no sooner was Ardache taken (8 July, 1916) than the Turks, after making them pay heavy ransoms for their honour and lives, expelled the inhabitants to the regions occupied by the Russians.

5. PAPA VRAM, 6. SARANDAR, 7. HEDJOUK, 8. HOPSIA, 9. GHOLI, 10. FETIKES — These villages were

plundered and burnt. Their inhabitants took to the mountains. Kynakos Mandedjids of Papavian was burnt on a funeral pile. Fifteen men of Sarandar, four of Hedjouk, ten of Hopse and six of Ghoh were also slaughtered.

11. MAVRENA, 12. SARPIS-KEUY, 13. AVLIANA, 14. ADYSSA, 15. ARTAPER.—These villages shared the same fate. Two inhabitants of Adyssa were murdered.

16. MANGADI, 17. AK-TCHAL, 18. GARGAENA, 19. DESMENA, 20. SIMIKLI, 21. SARI-PAPA, 22. BEYTARLA.—These villages were ruined in the same manner. Five inhabitants of Ak-tehal, fifteen of Gargana, twenty of Desmena, sixty of Simikli, and fifteen of Sari-papa were murdered. Many young girls, as well as the nuns of the monastery of Simikli, were violated.

Besides these twenty-two villages, ten smaller groupings—Kanak, Kelenta, Derena, Ahu, Kalitz, Avau, Simeria, Ramatanta and Massanant, forming a Greek population of some 2300 souls, were scattered, after their homes were first plundered and then burnt down.

At the approach of the occupation of Ardache, the fugitive Turks formed bands of irregulars and plundered, massacred and destroyed everything and all that was Greek. The greatest catastrophe befell the remaining inhabitants of Kurtakous, who were deported to Sivas and Tokat. By order of the sub-governor, two days before the occupation of Ardache, the houses and shops of the Christians were plundered, and set fire to with petroleum.

The Turks, during their retreat, pillaged the villages of 23. TZIMPRIA, 24. RYAKA, 25. PALECHORI, 26. HAVIANA, 27. MOURDJANI, 28. DEMIRDI-KEUY, whose inhabitants took to the mountains. Their property was plundered. The villages of 29. DJITI, 30. DJOLOHANA, 31. PALAYIA, were equally oppressed. On the retreat of the Russians, the Turks returned to complete their work of destruction. The few inhabitants that remained in these villages, deprived of all resources, literally died of hunger.

The other inhabitants of the Aghyropolis and Toroul regions were not deported and came under the protection of the Russians, without further incident.

(b) Heriana-Kelkit Region.

Upper Tarsos, Lower Tarsos, Melen, Oulou-Seiran, Makiothi, Tsaoul, Zimon, Kum-patout, Papoutz, Tzapouth, Poutzanta, Touman-oloughou, Somki, Parotzi, Zangar, Sion.

During the Russian advance, all the inhabitants of these villages, with the exception of 200, were deported to Sivas. Houses, churches and schools were first plundered and then burnt down. Moveable property was pillaged, and landed property sequestered by the Turks.

(c) Tripoli-Kerassounda Region.

The following letter was written by the Metropolitan of Chaldia on the 15th December, 1916 :

"The Greek-Ottoman subjects of the region and village of Kerassounda have surpassed by their wealth and intellectual culture, activity and initiative in commerce and industry, all the other elements in the country. Since the declaration of the European war, the Turks of Kerassounda, realising that the secular protectors of Christianity in Turkey were entirely absorbed by the gigantic work before them, and could not assist their protégés, nor pay any attention to the persecutions of which they were the victims, calculated that this was the time to do away with the Christian element, and especially the Greek one, which they considered their most serious and powerful adversary. With this object in view, the local C.U.P., having among its members some of the vilest of the Moslem elements, waged open warfare against the Greeks. Their first step was to send Moslem emissaries to all the villages to announce that the Sultan had sanctioned the cancelling of debts owing by Turks to the Christians, and ordered the Moslems, under penalty of being hanged, not to pay anything to their Christian creditors, nor the rents agreed upon to the Christian proprietors. The result was that scarcely a Turk paid anything towards his debt owing to a Christian.

The financial system prevalent in this country is to dispose of money during the year up to the month of July, and to begin collecting it by the 15th of August onwards. The Greeks, however, were placed in a very critical financial situation, because on the one side the Turks were not allowed to refund them their debts, and on the other, the Bank refused them any further credit and insisted upon them paying up the advances they had received, and lastly, because they required their money very badly for the purpose of paying military exoneration.

' By appealing to their friends in Constantinople, and by pawning their jewelry, the Greek merchants managed to collect sufficient capital to allow them to attend to their export trade of nuts, which they forwarded by transport through Dedeagatch and Constantza on boats chartered for the purpose. Seeing that, in spite of all their efforts, the Greeks by their ingenuity managed to resume business and realise profits, the Turks first insisted upon being admitted by them as partners, and then contrived, assisted by the authorities, to expel the Greeks and turned the trade into an exclusively Turkish monopoly.

This state of things continues up to the present, so that the once flourishing financial condition of the Greeks has been completely destroyed. The Turks succeeded, thanks to the toleration and assent of the authorities, in excluding all possible competition and increasing the prices of everything, including corn, by ten and twenty times more than their original cost.

"Simultaneously with the mobilization of the Turkish army the requisition of different articles began.

The requisition Committee was composed exclusively of the evil element of the C.U.P.'s, who entered Greek shops only, requisitioned and carried away without taking note of, or giving a receipt for, articles such as manufactured goods, silk, laces, ribbons, perfumery, goloshes for children, blinds, and anything else they came across. There was no compensation for the unfortunate owners, ill-treatment or imprisonment awaited them if they complained.

Among the poorer classes of the mobilised Greeks, those who could not afford to pay exoneration taxes were forced into Labour Battalions, without food rations for themselves or their families, and under due threats these poor creatures were very often forced to run into debt in order to pay ransoms. If any of them, driven to despair, deserted, his family was persecuted and mercilessly taxed.

"At the approach of the Russians, the Vali of Trebizonde ordered the evacuation of the Moslem villages of Lazistan and Trebizonde and their retreat to the western districts, tens of thousands of Turks emigrated to Kerassounda, and like locusts, destroyed everything. Their passage through the Greek villages was marked by pillage, incendiarism, and all sorts of atrocious deeds. They ousted the Christians from their homes and established themselves in their place instead. And, as these immigrants plundered the Moslem villages also, a state of anarchy soon followed, during which no little blood was shed between the Turks themselves, which finally obliged the Government to send a detachment of gendarmes to drive them further west. They left, taking away with them the cattle and kitchen utensils belonging to the Christians, leaving behind them as a remembrance of their passage two epidemics, cholera and typhoid.

"After the fall of Trebizonde, the Vali accompanied by the chairman of the C.U.P. of Trebizonde and some of its members arrived here. It is worthy of mention that this Vali is one of the most savage and fanatical of the officials of the State. Before the War he was appointed mutessarif of Rize, where, assisted by the mudri of the Tobacco Regie, who occupied the same position here, he started that terrible boycott which nearly ended in the deportation of all the Christians of Rize. At the beginning of the War he sent this same mudri to start the boycott here, but the declaration of the European War put an end to his scheme.

"This Vali was the personification of the ideas of the C.U.P., according to which the commercial and financial annihilation of the Greek element had to be brought about by all means, whether legal or illegal, or even by brigandage, so that trade should pass exclusively into the hands of the Turks, leaving the Christians as their pariahs.

"After a short stay here, the Vali took up his residence at Ordon, leaving the Camacham of Kerassounda, Rechid Bey, under the orders of a man of his confidence named Omer Effendi.

"A few days after his departure, some members of the C.U.P. entered at night the house of a wealthy merchant, Iordanni Sourmelis by name, beat him and carried him off to prison, along with four other fugitives, whom they had previously arrested while on the point

of embarking at a spot close to his house, and accused him of entertaining relations with Russian spies from Tichizonde. Later, another well-to-do merchant was arrested on the plea that he was planning the escape to Russia of two Armenians, doctors at the military hospital here. These merchants were first conducted to the Court Martial of Tripoli, close to the Front, where they were tortured for two months in prison. The Council of War then sent them to Ordou, where two months later they were acquitted, there being no evidence in support of the accusation.

"Some days after the two merchants were arrested, a band, numbering about 150 individuals, surrounded the dwelling of the rich merchant, Ioanni Delivoighi, at midnight, broke the door open, knocked about everything in the house and carried him off. He was accused by certain anonymous letters of having made signals to the Russian vessels passing at a distance. It was proved later on that these letters were written by the hands of the accusers themselves. Meantime, the prisoner was sent to the Council of War at Tripoli, where he shortly after succumbed to his sufferings, which at his advanced age he was unable to bear.

"The Officer-in-command at the front, Hadji Hamdi Bey, who had carefully gone into this case, and ascertained that it was simply a case of calumny, announced by wire the death of her husband to his wife, expressing at the same time his regret.

"The Greeks seeing that these denunciations were assuming disquieting proportions, tried to find out what had given rise to them. A Greek, who served as an intermediary in this enquiry, managed to see the list, drawn up by order, and dictated by the savage Eshref Effendi San Mahmout Zade, the principal instigator of all the crimes committed against the Greeks. This list contained the names of seventeen of the wealthiest and most respectable merchants, who were to be arrested and exiled as being dangerous to public safety.

"The Camacham of Kerassounda, Rechid Bey, interfered in consequence of the unjust death of Delivoighi and the total absence of any evidence regarding the accusation brought against these seventeen merchants, and energetically protested against their arrest. His interference cost him his post, however, for he was replaced by one of the most odious satellites of the Vah, the Grecophobe Nihad Bey.

"The fury of the Turks now turned against the unprotected villages, in which an era of plunder, rape of women and girls, extortions and massacres, were all carried out by the ferocious agent of the Vah, Osman Agha Firidinoglou, who even now still continues his exploits under pretext of searching for arms and discovering deserters, assisted by some fifty armed bugands, and by the complicity of the Authorities.

"The above mentioned Osman Agha, an altogether common and illiterate man, is the faithful and devoted agent of the Vah. At his (the Vah's) instigation and that of the local authorities, he became, ever since the outbreak of the War, the tyrant and dictator of Kerassounda and the Greek villages, ill-treating the Christians, pillaging, violating, holding to ransom, murdering, entering the Greek houses

at night with numerous bands of malfactors, requisitioning without any special licence, imprisoning according to his caprice, in a word spreading dread and desolation among the Greek element. A few months before the fall of Trebizonde, the Camachian, Rechid Bey, now on half-pay, transmitted an order of the Vali to Osman Agha for twenty-five horses. Without loss of time, Osman Agha, Kiatif Ahmet, an assassin, and some other armed acolytes, posted themselves in an office in the market, called up the rich Greeks, and by threats collected a sum of £300. They pocketed the money and started for the villages, forced the Greek inhabitants to deliver up to them thirty horses, without paying a single cent for them and sent them to the Vali.

"About a month ago he suddenly made his appearance in the Greek village of Prossori, accompanied by his followers. They plundered the houses, raped the women, murdered four young Greeks, and beat the parish priest to death. He then forced the peasants to sign a document certifying that the murderers were Armenians, whereas not a single Armenian was to be found in that locality. The matter was referred to the Authorities, but no attention was paid to their appeal.

"Having heard from a trustworthy source that Nihad had declared in the presence of others that the time had come to revenge himself on the Greeks, I called upon him in order to ascertain whether the rumour spread concerning the expulsion of the Greeks was true. He replied in a vague manner that it might be a question of military reasons, which necessitated the removal of the inhabitants of certain villages close to the Front of operations.

"I immediately despatched long telegrams to the Grand Vezir, to the Ministers of the Interior and Foreign Affairs, the Minister of War, the House of Parliament, to Vehi Pasha, (commanding the III Army Corps), to Hadji Hamdi Bey (commanding the Tripoli front), to the Patriarchate, and lastly to the Vali, reminding them of the loyalty of the Greeks to the State, pointing out the complete absence of any reason for their expulsion, which, owing to the time of the year, would be equivalent to their annihilation, and demanded that the order of deportation be recalled.

"In the meantime, however, and in great haste, by order of the Camachian's assistant, the village of Yol-Aghuz on the sea-coast was surrounded. All the male inhabitants were arrested and conducted to the prison of Kessap, where they received orders to prepare for their departure on the following day.

"But scarcely had two hours elapsed when the mudir of Kessap went to Yol-Aghuz, accompanied by gendarmes and armed bands, and brutally expelled the men, women and children, the sick and old, from their houses, strictly prohibiting them from taking away the slightest thing with them, and had them escorted by gendarmes toward Kara-hissar, obliging them to march, without luggage, without beasts to carry their clothes or food, and pass the night in the open air under a torrential rain and severe cold. During the exodus of these unfortunate creatures, Turkish officials, gendarmes and peasants of the

vicinity, pillaged everything, from furniture and kitchen utensils to forage and cattle, they burnt or took away even the doors and shutters of the houses. They then surrounded the other villages, as well as the town of Tripolis. While the destruction of so many flourishing villages was being carried on, Dr. Sed, representing Count Schutemberg (then absent), apprised me of a telegram from the German Embassy, transmitting a communication which had been given by the Ottoman Government, in which it was said "The evacuation of the littoral is purely a military measure. The evacuation must not exceed the necessary limits from a military point of view. The littoral shall be evacuated fifty kilometres in depth, and in a space of one month, every one of the deported can fix his day of departure, and choose his place of residence, taking away with him as much property as he can and wishes to transport. Property will remain intact, and the possessors can leave guards to see to it."

"In reply to this communication, I pointed out to Dr. Sed that exactly the contrary to what the telegram ordered was being done, and proved to him by witnesses the action of the local authorities, and the Vah, under whose eyes the atrocities were committed. Ignoring the exact nature of the events that were occurring in the other villages, owing to the impossibility of communicating with them, and relying on the telegram from the German Embassy, I verbally asked the Assistant of the Camacham to procure for us the necessary boats and lighters, so as to be able to transport, at our expense, the displaced inhabitants, via Samsoun, to the Greek villages in the neighbourhood of Yozgat, or else to bring, at our own expense, carts and animals for the transport of those expelled from the interior. He replied in the negative. On the 20th of November I received a telegram from Vehid Pasha, worded as follows:

"Military reasons render necessary temporary displacement to the interior of my Greek compatriots (Ottoman subjects), who have at all times, by their acts, shown their loyalty and fidelity. The necessary steps have been taken that they should be removed at their convenience in safety. No doubt their sojourn and subsistence at Sivas has been secured, and orders have been given that those wanting in means should be afforded assistance. I beg you to believe that this displacement takes place in the true interest of my compatriots."

"Seeing to what extent the orders emanating from official source differed from the action taken by the Vah and his agents, and that the latter's way of dealing with this question tended to a real anti-Christian persecution, and hearing that the people were threatened with a second edition of the Armenian massacres, I referred again to the telegram of the German Embassy, and again telegraphed to Vehid Pasha, begging of him to authorize the establishment of the deported in the Christian villages situated in the vicinity of Koulak-Kaya, at a distance of fifty kilometres from the coast. The next day I received the following reply:

"I have given orders to the Vah of Trebizonde that the Greeks removed from the villages situated between Kerassounda and Koulak-Kaya, as well as those who have not yet been deported shall be for

the present installed in the villages around Koulak-Kaya, and that the sick be admitted to the Hospital of the Prefecture.' I immediately dispatched a copy of this telegram, accompanied by a letter, to the Assistant of the Camachan, in which I begged of him to act in conformity with this order. He replied that he had not received any such instructions from the Vali. I sent a further copy by special courier to the Commander-in-Chief of the Gendarmerie besieging the villages. In the meantime the Camachan's assistant went to Koulak-Kaya. On his return he declared that no refugee was to be seen around Koulak-Kaya, with the exception of 200 sick, whom he recommended we should attend to."

The same means were employed to bring about the evacuation of the city of Tripoli and the Region of the same name, viz. : Kara-Kaya, Liseil-maden, Akche-kisse, Ouroudjanaden, Teveklı, Nial, Kourt-Peli, Ada-douzi, Kara-enik, Aralik-maden, Laham-maden, Sake-halva, Yaylı-dere, Hapsa-tsai, Monastır, Kepe-kisse, Tzagrak, Yem-keuy, Mexen, Sati-maden, Esseli-maden, Tzimahanta, Elevi, Telukmen, Roum, Soyounk-dama, Rakau, Peledvik, Palan, Polaklı, Omalohori, Ormanohori, Laamlatino, Lavadia, Kara-ghoukeli, Yirlik-maden, Kazil-kaya, Yezonik, Asludjik, Lateron. Then came the turn of the Kerassounda region : Ku-haman, Armout-alan, Kotylia, Ayamı, Tsai, Divliz, Keirez, Kous-kaya, Sarudjik, Yol-aghiz, Kassiopı, Divan, Yamourdja-maden, Prassari, Dereli, Karalı, Yomo, Kaya-hussar, Melikli, Teherlek, Demirdji-keuy, Kalegune, Kouz-viran, Tepe-keuy, Pazar-soumaden, Aptoul-pazari, and thus by the end of 1916, the expulsion of the Greek population of this region, 35,000 in all, was completed by methods of unprecedented ferocity. The temporary Governor of Kerassounda, Nihad Bey, especially distinguished himself by not only not allowing bread supplied by the Government to be distributed to 2,000 refugees from Tripoli, encamped on the river side of Ak-sou, but also in order to show his hatred for the Christians, prevented it being supplied by the Bishopric.

The unfortunate inhabitants abandoning their homes, which were immediately occupied by the Turks, were sent to Kara-Hissar. There they were divided up into groups, and dispersed. Some were sent to the Armenian deserted villages, others to Erpaı and Neocesaria. They could settle nowhere, and were condemned to lead a nomad existence for six months, many dying of misery.

All the steps taken by the Bishopric were in vain, and the only reply received by him was : "What business is that of yours ? You are only a religious chief, so look to your Church. The refugees are State property, and will be dealt with as the State likes."

Hunger decimated them, women and children of formerly wealthy families, dressed in goat-skins, and often even naked, went about the streets of Kerassounda, begging from door to door. It was even prohibited to help them, anyone doing so was brought before a Court Martial.

Permission was asked for to start soup-kitchens for the poor at Kerassounda. The Vali prohibited this, declaring that anyone willing

to contribute to the maintenance of the poor should send the money to the Government

After the deportation of the whole population of this region, came the turn of Kerassounda and Poulandjak. The latter locality, known as Minor Greece, owing to its purely Greek population, was evacuated in the space of two hours. The Turks had recourse to many expedients with regard to the evacuation of Kerassounda. On the 28th December, 1916, a commission composed of three officers arrived at Kerassounda in order to carry out the evacuation of the place under a new proceeding

On the 1st of January, the names of sixty of the best families were posted up in the market. They were classified as suspicious characters, and were given three days in which to leave the town. Later on, a further list of fifty families was published. Thanks to the steps taken by the Metropolitan, another commission from Sou-Selm investigated this matter, with the result that the expulsion of the families was averted.

After the Russian retreat, and the Turkish advance, many of the inhabitants of these regions of the diocese sought refuge at Batoum, Trebizonde and elsewhere, in order to escape from famine and the cruelty of the Turkish irregulars. The other vilayets of Konia, Angora and Sivas, fared no better. They underwent all kinds of oppression in the form of boycott, humiliations and religious persecutions

XXXVII

DIOCESE OF RODOPOLIS

The establishment of a parody of a constitution in Turkey signalled the application to this Diocese (forty-seven Communities and 20,657 inhabitants) of the programme of the Young Turks. Mobilisation was carried out in such a manner that many young men, supporters of families, were obliged to expatriate in order to escape the ill-treatment and tortures to which the Christians in the Turkish army were subjected. Taxes were trebled, new ones were brought into force. The collecting of these taxes was entrusted to Turkish clerks, to whom full power and governmental support were given, in consequence of which they increased the taxes at a profit to themselves to be paid by the Christians.

With the declaration of the European War, an era of persecution was inaugurated in this Diocese for the purpose of ruining, and if possible exterminating, its Greek population. At the outset of the War the labour battalions of Christian workmen were constituted, the

women and children being forced to carry ammunition on their shoulders from Trebizonde, Djevizli, and Yemouia to Hapsi-keuy, Ardassa and Arghyropolis, while subject to ill-treatment by the Turkish superintendents.

On the 13th of April, 1915, the Turkish military authorities ordered the inhabitants of the Diocese comprised in the Turkish zone to emigrate to the interior of Arghyropolis within four days. The population dispersed, 4,000 seeking refuge in the forests of Arghyropolis, and 2,500 going to the mountains in the region of Ardache in the diocese of Chaldie. Six hundred and fifty took refuge in the monastery of Bazelone, and 200 hid in the large grotto of the village of Kaneka. Another company escaping the notice of the sentinels passed over to the Russian lines.

Many of those who had taken refuge in the forests, hard pressed by hunger, also tried to pass over to the territory occupied by the Russians. Some succeeded in doing so, but the remainder were caught, tortured and conducted to the interior, where the majority of them were massacred and thrown into the river Pyxite.

Following the exodus of the inhabitants of the aforementioned villages, hordes of Turkish soldiers and brigands, and Turkish women and children, fell upon their homes and plundered them. They also desecrated the Churches and cemeteries. The family and relatives of Abraam Paraskevopoulos, all natives of Theria, were subjected to terrible outrages by the brigands Eustathios and Georgios Petrioglou of the same village were killed. Ioannis Christoforidis, the parish priest of Kanaka, his son Constantinos, and Ioanni Chrsanthidis, the priest of Yananta, were massacred, Constantinos Muthudis, the parish priest of Sahnor, was murdered after seeing his wife violated in his presence. Several priests besides other people met with the same fate.

Those of the inhabitants who sought refuge in the grotto of Kaneka were closely besieged, and after resisting for four days, were obliged finally to surrender to the Turks. Twenty-six women and young girls from among the refugees were carried off by the Turks, and while passing over a bridge, they committed suicide by throwing themselves into the river rather than undergo dishonouring which they were threatened with. All those who took refuge in the interior of Ardache and Arghyropolis were decimated owing to the ill-treatment, forced marches, hunger and outrages they underwent.

In July, 1916, the whole diocese was occupied by the Russians. This relieved the Greeks for the time being, but further calamities befell them later on when the Russian revolution of September, 1917, paralysed all the military operations of the Russians and concentrated the attention of the Army on the internal state of affairs of that country. The Turks, after consultation and organisation with the Pan-Islamic Committee (Moussat) at Bakou, were thus able to occupy their lost provinces.

Whole bands of irregulars, under the orders of Commander Kahriman Bey, ravaged several villages of the Trebizonde Diocese, and blockaded the Rodopolis Diocese. The inhabitants of Yanata, Therse

and Sahnai alone expatriated, those of the other villages remained after much persuasion.

On the 21st January, 1917, communication with Trebizonde was interrupted, and the diocese was closely surrounded on all sides. Bands of brigands first invaded the Galiena Region, plundered the inhabitants, and gave themselves up to all kinds of fiendish acts. The villages of Spila, Hava, Kostortos, Mountantes, and Cato-Hortokopi, were pillaged.

Moreover the Turks, instead of protecting the Greeks against the elements of disorder, on the contrary completed their work by requisition and taxation, and so deprived them of every means of subsistence.

THE "STAVROPEGIAK" MONASTERIES OF THE PONTUS

The monasteries of the Pontus displayed throughout the centuries of Turkish despotism all their energy for the national and religious safe keeping of the Greek element of the district. This activity, coupled with the moral influence exercised by the Monasteries on the Christians and the philanthropy shown by their institutions to them during the European war, naturally attracted the attention of the neighbouring Turks. The latter availed themselves of the opportunity afforded by the declaration of the general war to openly proclaim their hostile feeling towards the Greeks.

The monastery of St George Peristerata fell into the Russian hands at the very outset of their advance, and was thus saved. The fate of the monastery of Soumela was, however, terrible. On the 19th April, 1916, the Turks pillaged and plundered it of everything, so that the monks fled during the night and crossed the firing line to Lavera, a village occupied by the Russians, where they took refuge.

The Monastery of Bazelone was the centre of a tragedy. On the 22nd April, 1916, the Turkish commander of the Kalover-Han post, situated at an hour's distance, caused the monastery to be surrounded by gendarmes and soldiers. He ordered all who were in it - the monks plus 780 Greek refugees and 29 Armenians—to abandon the monastery in four hour's time, and remove into the interior of the district of Arghyropolis. A delegation of monks presented themselves to the Commander, and pointed out the wrong that would be done to the monastery if this order were carried out. He urged the inviolability ensured to the monastery by Imperial decree and finally begged of him to cancel the order.

The commander was adamant. He ordered that the forces should be reinforced by bands of irregulars, and that, if necessary, the evacu-

ation of the monastery should be carried out by main force. After long deliberation, five monks and about 300 Christians evading the vigilance of the besiegers, contrived to escape and hide in the neighbouring wood.

The next day, the remainder were conducted to the Ardache (Chaldie) district, under severe ill-treatment. No sooner was the monastery evacuated than the mussulman population entered it and started plundering. All the rich furniture it contained was carried away, all the treasure contained in it was plundered, its archives, bibles and manuscripts burnt to cinders. The Church was desecrated and destroyed.

They now converted the monastery into a place of massacres and outrages against women whom they found hiding in the forest and brought to the monastery, where the Turks first violated them, and then put them to death. Many men were also murdered. The following persons, natives of Thessa, were put to death in the monastery. Panayiotis Yordanoglou, George Yermoglou, Pope Constantinos Papadopoulos, and his wife, Parthena eighty years old, mother of Efstathios Karmahita, Patalina (seventy years), and Despina Tzironidou. The latter, who had escaped to the forest, was conducted to the monastery and violated by nine wretches in the presence of her companions. She was then put to death by the fiends.

P. Yordanoglou and George Yermoglou were massacred. Their wives escaped while the criminals were asleep, and went over to the territory occupied by the Russians. Mr. Yordanoglou died from shock. Monk Nikiforos, and Panayiotis Paraskevopoulos with his relations, were mercilessly beaten and deported. After five days' march, naked and half dead with hunger, they reached the district of Arghyropolis.

The nuns of the convent, situated at a short distance from the monastery of Bazelone, were also carried off as prisoners and met with a miserable end in exile.

The Metropolitan of Rodopolis, Monseigneur Cyril, wrote on the 12th of November, 1918, the following —

"One shudders at the accounts given of the atrocities committed, and the number of victims. No less than 187 persons, who had hidden in the mountains, grotos, and subterraneous caves, were savagely massacred. Among these victims were fourteen young girls who had sought refuge in the monastery of Bazelone, where the Turks, after first violating these unfortunate creatures, mutilated them in a horrible way."

After the breaking up of the Russian front, and the re-occupation of the Diocese by the Turkish Army, these monasteries began once more to feed the Christian population, and offer them, as far as lay in their power, protection against the aggression of the Turkish bands.

XXXVIII

DIOCESE OF TREBIZONDE

The fanatical Turks of this diocese (seventy-three Communities and 58,734 inhabitants) left free from any control or restriction, gave full vent to their savage feelings against all that was Greek and Christian. The boycott was started and vigorously applied at Rize by the authorities themselves, in May, 1914. Many of the inhabitants of Rize decided to emigrate, because the local officials declared that unless they did so they would be massacred. The boycott was also enforced at Athina (near Rize). The Christians were forced to close their establishments and take refuge in Soumerna. The economic warfare also affected the communities of Trebizonde and Ofis, besides others.

Ever since the declaration of the European war the fanaticism of the Turks reached a greater fervour, and their methods of extermination, carried out with greater vigour and activity a few months before the fall of Trebizonde, became more and more violent. The steps taken by the Bishopric, and then frequent mediations, had the effect of somewhat moderating the practice of these cruelties and it was, thanks to intervention of this nature, that the proscription of 300 Greeks, all Russian subjects and representing the best society of Trebizonde, was not effected.

Under date of 12th October, 1918, Chrysostomos, the Metropolitan of Trebizonde, wrote

"On the eve of the fall of Trebizonde the Vali quitted the town, entrusting me, by official decree dated 3rd April, 1916, with the administration of the country. On the 5th April, the Russian troops entered the town, and equally trusted me with the temporary government of the Region. The Bishopric made use of this power, and also the prestige the Metropolitan enjoyed with the Russian military authorities, for the safe-keeping of the life, honour and property of the Turks, all of which were exposed to numerous dangers.

"The Bishopric, as well as the Christian element of the Diocese, made it their duty to protect the Moslems of the Vilayet of Trebizonde. The Bishopric was told by the Russian military authorities to restate the moslem refugees, and although a difficult task, it was carried out, and the goods and chattels of the Turks, etc., were given back to them at their homes at Rize, Ofis, Soumerna, Yemoura, Plitana, and Matsouka. Several tens of thousands of other poor Turkish refugees were provided for by the Bishopric out of the funds subscribed by the Greeks of Russia, and the generous subsidies granted by the Russian Government for the benefit of the Christian refugees.

"And, while our religious authorities, and the Greek element in general, were exercising their benevolent influence for the benefit of the Moslems, the Turkish Government brutally expelled from their homes all the Christians who had remained beyond the Russian front, in Elei and Tripoli, together with all the Greeks from Pontus, and forced them to emigrate to Sivas in the middle of winter, and through mountains covered with snow, thus exposing them to certain death. Out of 1,250 inhabitants of Elei, only 150 survived, and out of 2,300 of Tripoli proper, about 200. The Christians from the district of Tripoli numbered 30,000. Of these only 1,500 to 2,000 persons were left alive.

"Two months before the re-conquest by the Turks of the vilayet of Trebizonde, Ahmed Bey, President of the Moslem Committee, instituted at Trebizonde after the Russian revolution, visited the Bishopric with some Turkish notables and craved our protection for the Moslems who were menaced by the Bolchevist danger. Our services were at once put at his disposal, I placed myself at the head of a mixed Commission of Greeks and Turks, with the object of bringing about the collaboration and mutual support of both elements at Trebizonde and in the villages, and fight against anarchy. On the other hand, I personally took steps with the Bolchevist organisation in Trebizonde in order to prevent any anarchical disorder, and acts of retaliation which endangered the country, and especially the Moslems.

"While we were working with the sincerity and generosity that characterises the Greeks, the treacherous Ahmed Bey, judging this moment favourable, repented to Rizé, whence he let loose the catastrophe prepared by the C U P. against the Christian element. The Moslems, who hitherto swore fidelity and devotion to the Bishopric, joined the advancing Turkish bands, attacked the country seats from Rizé to Platana, destroyed all the Greek villages, and massacred many Christians, amongst whom were two priests of my diocese. The prosperous and flourishing community of Rizé was destroyed in a single day, and its inhabitants, having been previously plundered of everything, were compelled to emigrate to Russia. Churches, schools and houses were demolished. Out of 2,000 Greeks, only four remain in Rizé. The Greeks of Ofis managed to avert disaster for a few days by paying heavy ransoms. Later on they were plundered also. The district of Soummana was brutally pillaged. The greater part of the inhabitants of this locality also migrated to Russia, without a single penny on them. The remainder paid 70,000 roubles in order to be permitted to remain at Soummana. All the villages of Yemoura were plundered, and the majority of the inhabitants went to Russia. The district of Platana was also completely destroyed, and also some villages of the district of Trebizonde.

"I understood, from the very beginning, that this organised scheme of destruction aimed at the extermination of the Greek element. Consequently, a month before the re-occupation of Trebizonde, and at the first symptom of revolt against the Greeks by the Turks, I hastened to send a special messenger to the Turkish Headquarters at Sou-Shehur in order to inform General Vehid Pasha of what the Turks

were doing to the Christians, and also to implore him to declare on his military word of honour whether these things actually took place at the instigation of the Government, so that I might guide the people in consequence as to what had to be done.

"My emissary reported that Vehid Pasha gave no answer to the second question of my communication. I also asked him to send an officer, invested with the necessary authority and power, to repress the movement in the name of Vehid Pasha.

"In the meantime, considering that until Providence assisted us, we were bound to protect ourselves, I distributed arms to those of the Christian inhabitants who could make use of them. Thanks to this measure, and to the resistance offered during several days, Tsita of Soumna and the districts of Kapikeuy, Iavera, Hampsi-keuy, as well as heroic Santa, were saved. Santa, while defending itself for several weeks, contrived to successfully repulse, in more than one instance, the assaults of innumerable bands of brigands. At the same time I gave notice to Vehid Pasha of the measures I had taken to arm the Christians. He sent to me the officer I had asked him for, as well as a letter, written and signed in Greek, which he delivered to my messenger.

"The following is a translation of it :—

" 'Your Grace,

" 'The protection you so readily afforded to the Moslem element, and the paternal solicitude you gave proof of at the time of the retreat of the Imperial armies and the entry of the Russian troops into Trebizonde, will never be forgotten by us. We in no way ignore that the maintenance of order and the preservation of the whole Turkish element, from the time of the retreat of the Imperial troops and the occupation by the enemy troops, are due to your Grace's wise and enlightened policy. Since the Russian invasion, and up to this very day, your action guided by your skill in the art of governing, has won our admiration, as well as our warm thanks.

" 'We know for certain that in the neighbourhood of Trebizonde Turkish bands terrorise, and at times ill-treat the peaceful inhabitants of the Greek villages. Your Grace knows that, in the discharge of my military duties, I treat all the elements living in the Empire on an equal footing, and, that in inflicting a punishment or giving a reward, I make no distinction whatsoever of race or religion. The conduct of these bands of brigands is therefore absolutely at variance with my principles, and is of a purely local character, and the culprits will be punished in due time.

" 'I learn, however, much to my regret, that certain youths of Trebizonde, incited by the Armenians, have taken up arms and are causing disorder.

" 'I beg of your Grace—and I feel quite confident you will do so—to pursue the same wise policy under the same circumstances. Your indisputable admirable task will thus be completed, and especially by preventing all danger to the inhabitants. Your success in managing this will be the crowning of your work. Imminent events are already

known to the Mufti of Trebizonde, with whom you had better make all plans.

" I delegate an officer to you, a man of great confidence, to whom you can make all communications whether verbal or written, and I beg you to give him hospitality. Please also send couriers to Zygnay, Ardache, and Gummuch-hané, and recommend the inhabitants to welcome our troops and supply them with food, which will be paid for in accordance with my instructions.

" I beg to tender you our reiterated thanks, etc.'

(Signed) VEHID,

Commander of the 3rd Army Corps

" I immediately replied in Greek .

" Your Excellency,

" I thank you for your kind letter. It was quite a great consolation and comfort to me, discouraged and embarrassed as I was. I thank your Excellency for all you were kind enough to write about my humble activity during the Russian occupation and the transitory régime, or rather anarchy, which preceded it. Whatever I have been able to do is simply part of my duty and mission as a pasha.

" I thank God for having allowed me to return to you intact the trust confided to me during the retreat of the Imperial Ottoman Troops.

" The Turkish element, a brother to ours, which has been preserved at the cost of great sacrifice, will now be handed over to you. All that lay in my hands has been done, I fought against the tempest and saved the Moslems. With reference to the Greek element, I can unfortunately only hand over the wreck. I fought for its safe-keeping also, but its salvation depended elsewhere. All that may still be saved out of this wreck will owe its existence particularly to the wisdom and magnanimity of Your Excellency, who will of pity hasten to put an end to the work of destruction. On this occasion I beg to tender you my everlasting gratitude and that of the entire Greek element.

" I await your Excellency's triumphant return to Trebizonde. On your arrival, with the aid of God, I beg of you to accept the hospitality of my humble dwelling.'

I remain etc

" I meant it to be understood by this letter that, if Vehid Pasha and the Turkish Government wished it, the work of destruction would cease at once. The officer sent by the Pasha ordered Kahuman Bey, officer of the Army, and chief of the irregular Corps already approaching Trebizonde, to hasten to the villages and establish order. This was done. The Turkish Army, arriving a little later, did as much, but in the meantime ruin had to a great extent been accomplished ;

the pain-stricken population had emigrated to Russia, so that the Turkish Government found itself face-to-face with an accomplished fact. Scarcely 2,300 Christians remained in my Diocese, thanks to my persuasion not to expatriate.

"The patriarchate is perfectly aware that what was perpetrated against the Greek element during the crisis appears to be the adoption of a vast project by the C.U.P., and carried out by its representatives and the government authorities in the provinces.

"The Turkish government re-established here since the re-occupation of Trebizonde continues to-day to oppress the Christians and commit all kinds of arbitrary acts. For instance, instead of forcing the plunderers to return the stolen goods taken from so many Christian villages, a Committee on the stolen goods was instituted, to the entire advantage of the Turks, with Hakim Bey at the head of this Committee, who decided nearly all the cases brought before him against the Greeks.

"Owing to the reiterated protests of the Bishopric, the power which Hakim wielded was taken out of the hands of the Committee and bestowed upon the peace tribunal of justice. But the conscience of the Judges themselves is so entirely guided by the fanaticism of the Young Turks, that the majority among them apply the law in harmony with the principles of the Young Turks.

"According to the opinion of the C.U.P., he who does not support injustice and oppression for the benefit of the Turks, to the detriment of the Christians, is considered as a non-protector of Islamism, thus keeping alive the instinct for plunder among the Turkish element. It also encourages the Turk to lying and calumny as being profitable to his interests.

"These are the sufferings to which the Greek population of this district were subjected, the Young Turks being the cause."

The following is a list of the persons murdered in this Diocese. Murdered at Trebizonde : Haralambos Alex. Lavassas (6th February, 1918) ; at Arghali, Lambros Delivendis, at the time of the retreat of the Turks at Messina ; Onoufrios Kostoglou massacred by Indjé-Hassanoglou Kaniul (6th April, 1918). at Dourha, Lambros Adim Otapassoglou and Pandelis Tziripoglou ; at Kladra, the moutai Illias Karakdjis and his son (27th January, 1918) ; at Kerassia, Constantinos Congalidis ; at Messina, Efstathios Georgoglou (12th February, 1918), at Ouzi, pope Abraham Eleftheradis, at Samarouxa, pope Haralambos Papadopoulos, Nicolas Polychronidis, Vassiloglou (2nd February, 1918), Nicolas Tzanaklidis, Chrysostomos Micropoulos, and Dem. Tzimgalidis (2nd April, 1918) ; at Conga : Nicolas I, Karavanidis (20th April, 1918) ; at Fandak, Theod. Karailan, George Panayotoglou, and Constantine Mayoroglou (31st January, 1919) ; at Cosma-Madjanta, Haralambos Hadji-Ioannou Annidis and Despina Papa Nicolaou, at Surmema the son of Spiridon Vassiladon (native of Kionissa) ; at Petra, Stavros Hadji Antoniou ; at Tzikoli : Efterpi Papagheorgiou, at Kaloyenna : the son of Yordan Kaladjoglou ;

Ioanis Papadopoulos, Efsthios Emmanouilidis, at Haraka Panayiotis Kessepoglou; at Potamea, Christos Stefanoglous, and Sophia Feizoglou; at Serra, Stylianos Stefanoglous; at Kartira George Georgiades, Constantine Boyadjidis, Panayotis and Sophia Mandjelidou, at Hatzavera Ioani Karoglou

The Stavriotes.

Many Christians of the Diocese of Trebizonde, Rodopolis and Chaldie, had in past years, owing to the critical circumstances of the time, no other alternative left than to become converted to Mahomedanism, at the same time remaining secretly faithful to their own religion. These conditions prevailed until 1836, when the promulgation of the Tanzimat, and the public proclamation of the liberty of conscience, encouraged them to openly declare their religious convictions, and demand their inscription in the Civil list, under their Christian names, as well as their exemption from military service. Notwithstanding this, no positive result was then obtained. It was only in 1865, owing to the steps taken by the Ambassadors at Constantinople, that the Government consented to recognise as Christians 25,000 inhabitants. This exasperated the fanaticism of the Turks to such a degree, that many of the persons newly recognised as Christians were obliged to flee to Kara and Trebizonde.

Among those from Arghyropolis who had sought refuge in the valleys of Ak-Dagh, of the Vilayet of Angora, were a number of the secret Christians of the village of Stavri (hence the name of Stavriotes). After many trials they took advantage of the establishment of the Constitution in order to be also recognised as Christians. Even after Parliament had sanctioned this recognition (1910) the question of the Stavriotes still continued to exist under another form. The Government thought of the following plan. According to the Islamic law a Christian cannot inherit from a Moslem. Consequently, as the Stavriotes possessed landed property inscribed in the Registers of the survey of lands under Moslem names, they would be considered—once recognised as Christians—as unqualified to inherit landed property or real estate figuring under Moslem names, although they were practically one and the same person, and therefore would have to abandon the property lawfully belonging to them. Things remained as they were until the European war broke out, which gave the signal for the persecution of the Stavriotes of Ak-Dagh, many of whom, however, finally gave in, in order to receive their daily bread rations.

A report of the priests of Ak-Dagh-Maden, dated 8th November, 1918, makes among others the following statements:

"At the time of the general mobilisation, as the majority of the unacknowledged Stavriotes were of an age to serve, the recruiting office, arbitrarily and in spite of their protests, qualified them as Moslems, and enrolled them. Basil, known until yesterday as the son of Lazaros, and of a Stavriote woman, was thus to-day named Hassan, son of Abdoullah, so that even his father, although a Christian, has now

been turned into a Turk. Those of the Stavriotes exempted from service because they were too old, and for the greater part the supporters of families, were in time reduced to poverty. They were compelled either to ask for ordinary private assistance given to the poor families, or to appeal to the Re-victualling Commission. The Government took advantage of the situation thus created, and in reply to their appeal, declared that they were only welcome to assistance if they previously registered themselves as Moslems. Rather than die of hunger 200 families complied with the request. Even the priest, Joannu, was registered as a Moslem, because of the fact that he was married to a Stavriote. In the application of the recent Marriage Law it was strictly prohibited for Christians to marry Stavriote women. So that when the Christians applied to a priest for that purpose, he was referred to an Imam (Moslem Priest), with the result that the Stavriotes have now fallen back, as they did half a century ago, to getting married secretly."

XXXIX

DIOCESE OF AMASSIA

The Greek element of this diocese (340 communities and 131,181 inhabitants) was, in 1914, also proscribed by the Young Turk Government. The economic boycott, supported by the local authorities themselves, was accompanied by threats posted up at Amassia, the spirit of which may be summed up as follows:

"Away with you, Roums (Greeks), infidels. We will massacre you, we will exterminate you to the very last man." The hostility and hatred to the Christians were manifested in divers manners, more especially by the enforced settlement of Albanian Moslem immigrants from Cossovo in the purely Greek villages. The villages of Devkerr, Assat-Aghatch, Oksé, Tzurakman and others, offered a stout resistance, in spite of the threat of the Commander of the Gendarmerie who came from Amassia, and ordered them in the name of the Government to receive the emigrants destined for the Greek villages, or otherwise the villages would be destroyed. The Christians, finding that it was no longer possible for them to live with the Moslem Albanians, considered any further resistance useless, and went to Amassia. By order of the Governor of Amassia, and in his presence, thirty gendarmes discharged their rifles among a defenceless group of men, women and children, making many victims. Yami Demitrioglou was killed. Theodoros Libramoglou, Panika Karapavlou, Anesti Yossitoglou, and two women, were seriously wounded. The refugees took flight across

the fields under the fire of the gendarmes. Turkish immigrants were installed in several other villages.

The same conditions prevailed in the whole Diocese, principally at Bafia. Threatening posters, calling upon the Christians to emigrate, were posted up under the very eyes of the police in the Christian quarters of the village; heavy contributions were exacted; the Greek villages were not only forced to receive Turkish immigrants, but to feed them for months. The object pursued was simply to intimidate the Christians and force them to immigrate.

In the meantime, the boycott was rigorously applied, Moslem preachers of Oumak collected the population in the Grand Mosque of Bafia, and imperatively incited the Turkish hatred against the Christians. They insisted upon every relation or intercourse with them being put an end to, because the latter had subscribed considerable sums to the Greek fleet, and were consequently the enemies of the country. The same exhortations were made to the faithful every Friday in the Grand Mosque of Amassia.

At the beginning of June, 1914, the Turkish Moubtars received sealed orders which they were told to open only at a given signal. On the other hand, 3,000 Moslem immigrants assembled in the mns of the surrounding villages, awaiting the moment agreed upon in order to execute their sinister projects.

The projected annihilation of the Greek element was put off, but in 1916, the Turks had recourse to other methods. Towards the end of July, 1916, an order was issued that the Greeks should deport. As a consequence, Sinope, Keize with its neighbouring villages, up to Aladjam, Ayadjik with its villages, and Ayadin were evacuated. When the notables and merchants of Sinope asked why they were expelled, no reply was given to them. After eight days' march, the inhabitants of Sinope and the remaining region reached Castambol, where they received the order to immediately proceed to Tache-Kuypu, Porvat and Saffambol. Their petition to the Vah Atif Bey to be allowed to remain at Castambol was rejected. A fire broke out at Sinope, destroying 400 Greek houses and shops. What little furniture was saved was stolen by the Turkish officials.

In the other regions of the Diocese the gendarmes seeking for deserters, entered the dwellings of the Christians and committed all kinds of fiendish acts, such as murder, plunder, etc. The lives, honour and fortunes of the Christians were everywhere at the mercy of the oppressors. On the 10th of August, 1916, Pavlos a native of Pek Alan, Hias Papa Michael of Semitz, as well as several other Christians, were thrown into prison at Ladik (Amassia Province). The two first were beaten to death by the gendarmes. On the day of the death of Hias, armed Turks broke into his house, plundered and laid hands on everything they found in it. They carried away with them his father, an aged priest, six notables and a young girl of eighteen. They massacred all, excepting the young girl, whom they kept. They cut off the ears, nose, lips, and chin of the priest.

Armed Turks entered the village of Tépé-keuy on one occasion, killed a man and carried a woman away, whom they murdered outside

the village. At the village of Panayot-Oussali, the miller, Savas Tolokoglou, and the son of Iha Vassiloglou were massacred. Gendarmes murdered four young persons under sixteen, natives of the village of Enkli.

Rumours regarding the expulsion of the Christian population of Amassia province and town were spread ever since July, 1910. It took place later on.

The Metropolitan of Amassia writes

"On the 27th December, eighty Greeks among the richest and most important inhabitants of Amassia were arrested and thrown into prison, without any cause whatsoever. They were forbidden to communicate with their families, or receive a supply of underclothing. The following day they were put into carts and conducted, like the vilest of criminals, through the mountains to the quarters of Kayza, whence they will be dispersed into different localities.

"The same day the town was occupied and assumed the aspect of a camp. Under pretext that the Governor had something to communicate to them, the population of upper Amassia (Kadi Mahallesi) was ordered to assemble at the public-place. As soon as the inhabitants assembled, they were arrested and shut up in the barracks. The same thing was repeated in the village of Eliaz-keuy. The men were taken away unexpectedly, without a cent in their pockets; the old men and the sick were carried there by force brought by their relations, women who had just been confined with their newly-born babies were not even spared. Shortly after, at 12 o'clock Turkish time, all these unfortunate creatures, numbering about 4,000 with their wives and children, were marched off into the interior, without any food, and hardly properly dressed. Through the whole night long, small children and old men, the relatives of the mobilised Christians, either already dead or still working in the Labour Corps, were forced to march through mountains covered with snow. They looked like a flock of sheep being conducted to the slaughter-house

"As all communication in the Amassia district was difficult, all the sick who could not follow the deported remained behind and died of hunger. We buried three women, one of whom had been dead two days. It is reported that newly born babies were also found dead in their cradles. Then came the turn for plundering. Animals, clothes, jewelry, everything found in the abandoned houses was carried off, and while their owners were marching over the snow-covered mountains, their belongings were either being distributed to the Turkish immigrants, or sold in the streets.

"On the 1st of January, the police entered the Church in search of the remaining notables of the town of Amassia. Forty persons were arrested without any reason whatever. All these men were taken away from their families, thrown into prison and deported the next day into the Interior. Ten days later further proscriptions took place. The market was closed. The centre occupied by our tobacco merchants is deserted, and the town bears the aspect of a cemetery. All the notables and rich merchants, about 300 in all, were expelled.

"The peasants who sought refuge at Amassia are in the meantime being despatched by groups to the interior in a completely destitute condition, and we are in ignorance of their fate. We know, however, on good authority, that those expelled from Upper Amassia, after having crossed the mountains during the night arrived at Karak in a deplorable state, where they buried their dead. From Karak they were sent to Kavza (vilayet of Sivas) eighty kilometres distant from Amassia. They accomplished the distance between Amassia and Kavza in four days on foot, without a morsel of food. Between Kazak and Kavza, many died on the way from hunger, cold or fatigue, and according to the news I received here from the Bishop of Ainstia, there are many corpses lying on the floor of the church at Kavza. Although it was said that the survivors among the refugees would be allowed to remain in the Christian villages of the Kavza region, where lodging, covering and food would be given to them, they nevertheless were all deported to Tchouroum (vilayet of Angora). The young girls of Kadi-keuy, firmly persuaded of the fate that awaited them, marched along the way to Calvary, singing the popular refrain "Farewell, oh world, farewell oh sweet existence .." What will happen at Tchouroum? Where will so many thousand miserable beings be accommodated? How will they exist the winter through in their needy condition? This is a riddle that the experience of the past can solve.

"On the 10th and 11th of January more arrests of merchants were made. They were expelled to the interior on the 13th. The whole country is reduced to a distressing situation and trembles with apprehension of greater evils to come."

The Christians of Amassia, Tharchamba and Bafra, were expelled at different intervals and the torments undergone by the peasants were indescribable. The Military Governor, Refet Pasha, assisted by Behaeddine Effendi, who arrived from Constantinople as a special delegate of the Minister of the Interior, made out lists of the innocent Christians that were to be proscribed. Villages that had escaped ravage so far were now set on fire, and their inhabitants deported.

The Metropolitan, writing under date of the 27th February, 1917, says :

"The pretext for this persecution is the presence in the country of about 300 deserters who, in order to keep the gendarmes at a distance, went to Trebizonde for arms, which the Russian torpedo boat supplied to them.

"It cannot be denied that the conduct of the deserters is reprehensible and that the Government has a perfect right to punish them in an exemplary manner. At the same time, however, we fail to understand in what way can the thousands of women and children expelled, as well as the unfortunate villages burnt down, be held responsible in any way, the more so as 95 per cent. at least of their relatives have either died, or are still working in the Labour Battalions, or else have duly acquitted themselves of the exoneration taxes. In what way are the inhabitants of Sinope, Keiassoude and Tripoli guilty of, or merit the manner they are being treated? Not a single deserter ever visited the surrounding villages, and yet they are meeting with the same fate

as the other villages. What is being aimed at is nothing less than the annihilation of the Greek element, which, like the Armenian race, they deserve to disappear under somewhat similar circumstances."

At the beginning of February, 1916, eight villages of Bafra, whose inhabitants cultivated the best tobacco in Turkey, were burnt down, and the people were expelled to the Vilayet of Angora. The inhabitants of the eight other villages were expelled to the Interior, but the houses were not destroyed, because the Turks required them to instal the Turkish immigrants in as soon as they had been evacuated. The property of the villages burnt or simply evacuated was plundered by the Turks of the vicinity, and the Church vestments were sold in the streets at onerous prices. The tobacco of the evacuated villages was also sold by the Government by public auction, and at onerous prices. The sum realised by these sales was appropriated by the Government, while the peasants, who were the owners of the goods, died of hunger in the interior of the country.

Towards the end of February, 1915, the villages of Ada-tepé Yeldja, Karakol—near Amassia—and twenty other villages of the district of Bafra, were burnt down. Many women and children were murdered. The survivors were also deported into the interior and scattered about the Turkish villages, where, yielding to famine and sickness, they died in masses.

Under date of the 15th March, 1917, the Metropolitan again writes

"My latest information regarding the fate of the exiled is distressing. The conditions under which the inhabitants of our villages have been expelled are made known to you in my previous reports. After the houses were burnt down, and the plundering of their wealth and furniture had been effected, they went away penniless and deprived of everything. The Turkish villages, in which they are penned up like cattle, are poor, and the inhabitants will not consent to give anything to the ghavous (infidels). On the other hand the Government have not taken any care of them, so that the programme of extermination succeeds marvellously. Now, on the basis of good and positive information, I inform you that two-thirds of the Christians expelled have perished in the Turkish villages of Angora. The remaining third are rapidly following the rest. The same fate applies to the Christians in the vilayet of Sivas, who had been expelled from the regions of Tüpöl, Kerassounde, Sinope, and Ineboli, to the vilayet of Castambol. It is impossible for me to describe the tortures to which these unfortunate people have been exposed, only because they are Christians and Greeks, during the days of expulsion. I should possibly be accused of exaggerating were I to relate only part of the atrocities committed, such as the abduction of young girls and the massacre of women and children, especially around Erckli, Kouron-keudje, etc.

"But the nation has courageously faced all the actual disasters, and has added pages of heroism to the golden book of Greek history. This is not perhaps the moment to give an account of the self-abnegation and virtue by which the Greek nation has added glory to itself during this baneful period of its national existence. May I be allowed

to mention alone the example of the heroic death of the deserter, Elefterio Pandeli, native of Karagueul (whose house was surrounded by troops, in which his numerous family had assembled), rather than see his mother, wife, children and sisters given over to the Turkish troops, and preferring a glorious death to a dishonoured existence, threw a bomb and died heroically together with his relatives, leaving to the gendarmes a heap of corpses.

"The distress felt by the persecution is somewhat alleviated to a certain measure by the fact that among so many thousand unfortunate creatures that were subjected to tortures and death, not one felt faint-hearted, not one abjured his faith, not one disowned his race.

"Notwithstanding the propaganda carried on in the Turkish villages, notwithstanding all the promises of the Moslems to women and children who weakened in the face of certain death, yet not one betrayed his country, his faith, his traditions. They all died bravely, as Greeks and Christians, wearing the wreath of Martyrdom, and worthy of the eternal gratitude of the nation, they have taken their place also among those legions of martyrs, whom our history has mourned during the dark centuries of Barbarism.

"The Pasha amuses himself while the work of destruction of so many thousand existences continues, while thousands of wives and children of soldiers are dying far from their homes, cursing the dreadful individual.

"The systematic destruction of the Diocese continued incessantly. In March, Turkish peasants burnt the villages of Ayak-lalan and Hizidou and reduced completely to cinders the village of Arandjak, while the Army set fire to and forced the inhabitants to evacuate the villages of Karman, Dikodjuk and Karadjakhsse. During this time the remainder of the villages were plundered by the troops and the Turks of the vicinity. The milk-giving animals were delivered to the army, so as to save them from the irregulars. However, existence, wealth were of no importance to the population. Crimes were generally perpetrated on the families of men who had either died with the regiment, or were still working in the Labour Battalions. For instance, the Turks at Tzatak-Gueriz violated many women, of whom Ghethsimani Habe and Savato Mina were the wives of soldiers, and a young girl of eighteen, Stavroula Hambi, whose father died in the army. At Touzeizin, many women and girls, wives and daughters of soldiers were also violated, such as Anastassia Paylou, Paraskevi Michail, and the young girl Maria Karapanaviotou. At Kara-Inek on Holy Saturday, the Turks of the adjacent villages penetrated into the house of Sava Tohmanoglou, tied him up and outraged his wife Photini. On the 15th March, Turkish peasants entered the village of Bititzik and plundered it, they then seized pope Chrysostomos and violated his wife in his presence. On the 30th March the wife of pope Athanasse Indjebel, aged 55, was violated by a soldier. On the 25th of April, Varvata Elefteriou wife of a soldier (25 years), Tolika Vassihou, wife of a soldier, Parthena Pilpiloglou, daughter of a soldier, a child ten years of

age Stavroula Sava, and another of fourteen, Magdala, daughter of pope Machail, were violated.

If such was the conduct of the Turks towards the wives of Christian soldiers, one can easily imagine what the sufferings of orphan families, of widows, or women, without any protection, must have been. On the first of April, Holy Saturday, the Turks of the village of Sihlik (Eipaa) again penetrated into the village of Semitz, plundered the Church, beat those present there, murdered a child ten years of age and returned. In March the Turks of the district of Kembi, known by their names, came to Tangarlou, murdered eight Christians, among whom was a young girl of fourteen years old, Eva Ananiou.

On Holy Saturday, they returned to the same village, part of which had been destroyed by fire, plundered everything that had escaped the flames, massacred pope George, murdered Elefterio Pavlou eighty years of age, cut him to pieces, and hung his flesh on the trees, like in a butcher's shop, murdered Sultana Demurdji Tanassi (sixty years) Athanassius Karayanoglou (sixty), Leonce Savoglou (fourteen) and Constantin Panayiotoglou (twelve). The persons massacred as well as women violated were very numerous.

In many villages either evacuated or burnt down, Turks came and established themselves as supreme owners, and the Government gave them ploughs to till the fields confiscated from the Christians. Cadi-keuy, a beautiful Greek village on Upper-Amassia, as well as Eliaz-keuy were entirely transformed into Moslem refugee centres. They burnt the windows and doors of the abandoned houses, and soon transformed them into ruins.

In October, 1917, the authorities of Bafra, distributed arms to the Turkish peasants, it was said to be able to defend themselves against the brigands, in reality though for the purpose of killing the Christians. This at least was what the Turks thought who told the Greeks in this manner:

"How dare you come out of your houses? Do you not know, that the Government has given us arms to kill the Ghiaours?" And this thought soon manifested itself by acts, when the following people were massacred: Parashos Papezon, his wife and son at Mesiriz-Ghedighi, Demetri Silahsiloglou, Isaac Karasava, Yordanis Topaloglou, and Parashos Tzeviloglou, of the village of Kara-keuy, Yannis Kaladjoglou, Panikas Tokathi and Parashos Sari Simeon of Payali, Kodja Avram, with his three small children of Ak-Koner, Hadji Demetri, George and Isaac Arapoglou of Kovdejé-sou, and Ilias, son-in-law of Kutchuk Yorglu of Bafra.

On the 16th December, 1917, an order posted up at Bafra, called upon the inhabitants to regulate their business matters in ten days and hold themselves ready to be deported. At the expiration of the delay, their deportation to Amassia began and in the middle of winter.

The Metropolitan of Amassia, Germanos, did not escape the animosity of the Young Turks. On the 15th of October, 1917, the Governor of Amassia sent for a policeman, and ordered him to quit

the Diocese at once and go to Constantinople under escort, for not having handed over the Greek deserters, who some time ago, had attacked the Turkish village of Tcherson. His protestations were of no avail, so escorted by a Superintendent of Police, he arrived in Constantinople at night and was kept at the General Direction of the Police until the next morning, after which he was let free, on condition that he would not leave Constantinople.

The conclusion of the Armistice restored the Metropolitan to his Diocese.

XL

DIOCESE OF CASTAMBOL

(NEOCESAREA)

The boycott was preached in the Mosques and made the object of incitement against the Greeks by special emissaries, also threats and acts of oppression were applied to this Diocese (195 Communities, 67,424 inhabitants). A proclamation was distributed and posted up, dated June 1914, and in lieu of a signature the words : "Ateeh" (fire) Young Men's Vengeance Association. The following is a translation. It was couched in the most violent language and calls upon the Moslems to revenge the Macedonian atrocities committed by the Greeks, and demands as well their expulsion from Turkey.

Terrorism side by side with the boycott continued until the beginning of the European War, when the Turks applied the same means of extermination here, as elsewhere.

(a) Cotyora (Ordou) Region.

Since the year 1917 and after the expulsion of the peasants of this district, it was predicted that the turn of the inhabitants of the town would come. The Vali of Trebizonde, Djemal Azmi Bey, resided at this time at Ordou, and taking advantage of the panic and impotence of the Christian population, he proposed to them, as a means to avert expulsion, to transport 200 tons of victuals monthly for the Army from Ordou to Messoundie, at a distance of 120 kilometres. This proposal was of course accepted. On the 19th August the town was bombarded by the Russian fleet, which afterwards retired, carrying off some Greek inhabitants.

Expulsion began in September 1917. The inhabitants were scattered throughout the Vilayets of Sivas and Castambol, with the

exception of some 2500 persons, who went to Trebizonde by sea and thence crossed over to Russia.

The deportation of the Greek villages around Ordou took place between October 1916 and September 1917, without any military reason, but simply with a view to their extermination and the plundering of their wealth. These villages are Vona, Teké, Yasson, Fernek, Kaya-Bashi, Haddai, Alandjak, Oloukli, Artouh, Ova-Tchikouri, Andouz, Aghio-Antoni, Keuk-Omeri, Tepé-Kaya, Tchiflik-kutan, Kızıl-Rouz, Kazandjilou, Elez-keuy, Yem-Bazai, Kızıl-Ot, Ouzoun-Ali, Semen, Ahinlou and Per-Alan.

Under date of the 29th January, 1917, Polyeatpos, Metropolitan of Neocesarea and Kotyona, wrote .

"Instead of conducting the unfortunate deported by the shortest roads, care was taken to increase their sufferings by conducting them through far distant and dangerous paths and grossly ill-treating them. Small children and newborn babies were thrown down precipices, or stoned to death, the priests insulted and ill-treated in various ways.

"My vicar, Archimandrite Theodoritos, while administering the Holy Communion to the Christians about to be exiled, was brutally insulted and chased out of Church by the police superintendent Hamdiz, a native of Kerassounda, now at Trebizonde. Pope Chrysostomos, an old man, vicar of Vona, ventured to return from exile to his village. He was handed over to a gendarme, who conducted him here barefooted, and on the way insulted and beat him. He died three days after. Pope Yanni, vicar of Andouz (Hapsana Region) was arrested and imprisoned, and beaten daily, under pretext that he was cognizant with the facts in connection with two Turkish deserters, killed by other deserters. He fell sick of ill-treatment, had his head and chin shaved and was taken to the Turkish hospital where he died. Pope Lazarus, vicar of Elez-keuy of the section of Polemi, accused of having given hospitality to two brigands who had killed and burned two gendarmes in the fields, was thrown into prison, and finally put to death. To these outrages is added a long list of further victims, among whom are many priests and notables, belonging to the district.

(b) Ounia Region.

The evacuation of the following villages of this region took place already in December 1915, viz Tzagueré, Touz-messé, Tchoktze, Tzillai, Kutch-tepé, Laman-déré, Teré-Bashi.

With regard to the Community of Ounia, deportation began in July 1917, and was continued at intervals. The gendarmes beat and plundered the inhabitants, and scattered them between Castmbol, Zilé and other parts. Many Christians in order to escape from the tyranny of the Turks took shelter in the woods, where they dwelt for several months. Three hundred of them, in a most piteous state, went to Trebizonde and thence to Russia.

Extracts from the following letter written from Ounia, under date of the 10th March, 1917, give an account of the horrors perpetrated.

"Shortly before our expulsion, a detachment of troops arrived.

Ismail Bey, a Circassian, was at the head of these savage hordes of Kurds. After having brought as many men as he could together, he shut them up in a house and despatched them by groups of two or three at a time to the slaughter house he had prepared beforehand.

"What happened to the women and children after that is also beyond description. All the nice-looking women and girls belonging to these unfortunate peasants were raped and dishonoured. Some managed to flee to the mountains, but were saved; others died of hunger; and others returned again, only to be murdered. But even the men, women and children who survived did not fare much better. At first they were dispersed to the surrounding Turkish villages, where they were treated as slaves. A few months later on they were exiled to the interior of Asia Minor."

(c) Ineboli Region.

The first community to be expelled was that of Djidé. In June 1916, the inhabitants received the order to assemble at the sea shore and were embarked on sailing vessels and despatched to Ineboli, without being allowed to take anything with them. The day after the arrival of those expelled from Djidé (22 June), an order was given to the inhabitants of Ineboli, to prepare also during the week for their departure.

Ineboli being evacuated as well as the neighbouring communities of Patheri, Atsidono, Kanadja, Askordassi. The inhabitants and the sick of Djidé, were conducted to Castambol.

The establishment of Christian refugees at Castambol in no way served the programme of destruction pursued by the Turkish patriots, hence a second deportation, surpassing in brutality the first took place. The refugees were sent to Tatai, Aratch, and Gangriass and thence to the Turkish villages of the neighbourhood and the Moslem borough of Tchekerkez.

The Turks committed great destruction in this region and burnt down the Church at Patheri on the eve of the expulsion from Ineboli and plundered the fine library of the Central School.

(d) Fatsa Region.

The Turks looked upon many of the inhabitants of Fatsa as suspicious, and oppressed and imprisoned them, obliging some Christians to undertake the hazardous journey across the Black Sea in small boats and seek refuge in Russia. The Turks profited by this to exile many Greeks (November 1916—February 1917) to Amassia, Tokat, Zilé and other places. Their houses were demolished and their wealth confiscated. At this period certain villages of the district—Eles-keuy, Jasso, Tépé-Meli, Ouzoun-ah, Thaynli-Yatak, Kouzoul-Otou, and Ketzilissi, were evacuated. The same violent means were employed here as elsewhere.

PART IV.

Documents of the Patriarchate Relating to the Persecution of the Greek Element.

HISTORICAL NOTES

The Greek Patriarchate, conscious of its mission, took all the legal steps necessitated by the circumstances through requests either directly or indirectly, either by writing or through the channel of delegations and commissions that the situation should be remedied. No amelioration, however, being reached in the situation, a delegation presided over by the Patriarch presented themselves to the Minister of Justice and handed him a *Mazbata* "Memoré" drawn up with great fineness. It was rejected by the Minister, and ended in a rupture between the Patriarchate and the Minister of Justice, whereupon the former addressed a *Takrir* to Said Halim Pasha.

The Grand-Vizir tried to give satisfaction to the Patriarchate, and begged of the latter to resume relations with the Ministry of Justice.

The Government also renewed the promise of immediate repression of the evil, and insisted upon the necessity of a reconciliation among the various elements, but considered quite impossible the return of the expatriated, as already declared by the Grand-Vizir to his Excellency the Russian Ambassador. In the meantime, however, the situation was increasingly becoming worse ; persecution had now extended to Asia-Minor, so that the Patriarchate had no other alternative left it than to suspend, as a last resource, the services in the Churches and the functioning of Schools in token of a general mourning (25th May, 1914)

This supreme resolution of the Church was promulgated by an Encyclical letter to the Metropolitan of the Patriarchal See, transmitted by patriarchal letters to the Autocephalus (independent) Churches, and communicated by separate notes to the Great Powers, begging of them

to undertake the introduction of reforms into Turkey and to enforce the return of the populations expelled.

This state of affairs could not, however, continue indefinitely, for the breaking out of the European war would no doubt involve sooner or later the Greek nation in the struggle. The reiterated assurances of the Government, promising to fulfil the demands of the Patriarchate determined the latter to re-open the Churches and Schools, and to allow them to resume their regular functions (28th July, 1914). This decision was communicated by "têskiré" to the Minister of Justice.

Takris—Teskeres.

I

TO HIS EXCELLENCY

THE MINISTER OF JUSTICE AND PUBLIC WORSHIP

Your Excellency,

The repeated steps taken by this Patriarchate with the Imperial Government deal, so far, with complaints regarding a certain number of deplorable events which took place in specified localities. We now regret to ascertain that these events have increased in number and proportion, and have gradually assumed a general character.

Thus, for example, the amnesty granted, in consequence of previous solicitations of the Patriarchate, not only remained without result, but what is more, persons pardoned by amnesty were either again imprisoned after having been released, or were expelled and prevented from returning to their homes. Further, pursuits and imprisonment based upon false denunciations still continue. With reference to the economic boycott carried on so far on a restricted scale against the Orthodox Greeks, it is now applied on the whole extent of the territory and is being publicly stirred up with the assistance of the Government officials. Commercial transactions are practically non-existent with the Orthodox Greeks, and any Moslems desirous of continuing their relation with them are threatened. Moreover, the Orthodox Greeks of certain regions are, under divers means of pressure, forced to emigrate, and are replaced by Moslem immigrants. In numerous localities money is extorted by force. Therefore the "Patriarchate" is convinced that a merciless persecution aiming at the total annihilation of the Greek Orthodox element has been started, a conviction which is well founded, especially after the many assurances and promises given by the Government to the Patriarchate on the occasion of complaints made regarding previous events.

The Patriarchate energetically protests in the name of the Greek Nation against the intolerable situation and declares that unless efficient measures are taken immediately to put a stop to this state of things, the responsibility of the grave consequences that may result from this situation will assuredly rest with the Government

25th February, 1329/1914.

(Here follow the signatures of the Patriarch and of the Members of the two Bodies).

II

TO HIS HIGHNESS

THE GRAND VIZIR.

Your Highness,

We beg to hand you, under cover, a copy of a Mazbata that the two Bodies decided yesterday should be communicated to your Highness. Although we were under the impression that the sad events, which, as is proved by the aforesaid Mazbata, are spreading all over the whole Empire, and aiming at the annihilation of the Loyal Greek Orthodox Nation, would be taken into serious consideration, His Excellency, the competent Minister dealing with this question between the Patriarchate and the Government, has behaved in a manner incompatible with the respect due to the person of the Patriarch, and the high dignity with which he is invested.

Your Highness is consequently requested to smooth over the regrettable incident which has just taken place, and kindly take into consideration, without delay, the demands expressed in the Mazbata of the Patriarchate.

THE PATRIARCHATE OF THE GREEK ORTHODOX.

GERMANOS.

26th February, 1329/1914.

III

TO HIS HIGHNESS

THE GRAND VIZIR.

Your Highness,

The Patriarchate has taken note of the communication made to it in the name of Your Highness. It regrets to see that Your Highness entirely agrees with the views of His Excellency the Minister of Justice, Ibrahim Bey, regarding the Mazbata addressed to the compe-

tent Ministry which considers as non-received owing to the use of the terms "protest,, and "responsibility on the Government."

The Greek Patriarchate esteems that in a Constitutional State like ours, every free citizen, even the lowest, has a right to protest whenever he considers that his civil and political rights, ensured to him by Law and the Constitution, are affected in one way or another. In a greater measure even does this right belong to the Greek Patriarchate, especially after the failure of its numerous previous steps.

With reference to the question of responsibility, the Patriarchate esteems that inasmuch as the Patriarch is obliged to look after—in a responsible manner towards His Imperial Majesty the Sultan and towards the Empire—the security and good order among the Christians placed under his authority, he has the right to reject any such responsibility, whenever the situation of the Christians becomes problematic ; and that Orthodoxy in general to whom he is a responsible guarantor is affected.

The Patriarchate is convinced that after these indispensable explanations it will please the Government to take the facts denounced by the preceding Mazbata into consideration, and take the necessary steps in order to re-establish the authority of the Law and guarantee the welfare and just treatment of all citizens. No more delay is possible, for the situation has become so aggravated as to drive the population to despair, and more especially the Patriarchate, from whom the Christians expect help.

We beg, in consequence, to reiterate our demand with regard to the adoption of efficient measures capable of promptly curing the harm, and re-establishing the tranquillity and order of which the Christians are really now deprived.

THE PATRIARCHATE OF THE ORTHODOX CHRISTIANS,

GERMANOS.

15th March, 1330/1914.

IV

TO HIS HOLINESS

THE PATRIARCHATE OF THE GREEK ORTHODOX.

Your Holiness,

The Taken of Your Holiness under date of the 15th March, 1330/1914, has been read.

As is evident by the explanations furnished by H.E. the Minister of Justice and Public Worship in the matter in question, that the attitude of H.E. was never intended to be in the nature of an insult,

and as on this occasion a misunderstanding has arisen, we beg Your Holiness to consider this incident as definitely closed, and to resume Your relations as in the past with the Ministry of Justice and Public Worship

THE GRAND VIZIR - SAID HALIM.

17th March, 1330/1914.

V

TO HIS EXCELLENCY THE MINISTER
OF JUSTICE AND PUBLIC WORSHIP.

Your Excellency,

According to information received from Rodosto and other localities, the Christian Orthodox Greeks in many parts of Thrace are forced to expatriate with their families. The situation under the initiative and action of certain local officials is daily getting worse, and refugees of different places are arriving here in a lamentable condition.

According to the annexed list, it is obvious that the evacuation of the Caza Vizé is being rapidly carried on.

It cannot certainly escape Your Excellency's notice that the forced emigration causes great uneasiness to the Patriarchate. For, on the one hand, it is deprived of so many thousand Christians, and on the other, it witnesses the desperate position of its flock created by this forced emigration.

Neither can Your Excellency avoid perceiving the unfavourable impression it has made on the other Christians.

The Government are consequently called upon to put an end to the evil, to punish the officials who provoke this immigration, and to take the necessary measures for the protection and safe keeping of the Orthodox Christians of Thrace.

THE PATRIARCH OF THE ORTHODOX GREEKS,
GERMANOS.

29th March, 1330/1914.

VI

TO HIS IMPERIAL MAJESTY,

SULTAN MEHMED RECHAD V.

Sire,

Your Imperial Majesty's humble prior, Head of the Loyal Orthodox Nation accomplishing him by the glorious conqueror Sultan Ahmed Han II, and other powerful predecessors of Your Majesty, finds himself under the painful necessity of bringing to your notice the cruel and intolerable situation to which the nation at large has been reduced, more especially the Greek Orthodox nation of Thrace.

In the High Firman (concession) promulgated by Your Imperial Majesty's Glorious Father, relating to the "Reforms" and communicated to the Grand Vizirate (1856—1272), it is textually said as follows "The guarantees promised by me, by the *Hati Cherif* of the Gul Hane and the laws of the *Tanzimat* to all subjects of my Empire, without distinction of rank or religion, for the protection of their lives and fortunes, and the safeguard of their honour, are again confirmed and sanctioned."

As a matter of fact, although Imperial Decrees which, properly speaking, constitute the fundamental Chart of the Grand Ottoman Empire have been renewed and inserted in the treaties concluded between them and the European Powers, they are nevertheless to-day reduced to acts devoid of signification and value, judging by the disastrous persecution which has been going on for some time back, by iniquitous and other means unknown up to this date. Such are the economic boycott, the imposition of arbitrary taxation under the form of subscriptions, false denunciations, imprisonments, threats, oppression and murders, which means, as it transpires from the list of acts of violence and ill-treatment handed to the Grand Vizirate and to the competent ministers, the perusal of which certainly moved Your Imperial Majesty, also that the Greek Orthodox inhabitants of Thrace, his faithful subjects, have been expelled from their ancestral homes by armed bands composed of criminals of the worst kind. They are subjected to all kinds of ill-treatment, stripped of their property, and their lives exposed to every sort of danger, so that the Orthodox Greeks, who formed since the establishment of the Ottoman State the most energetic and active element in the country, are obliged to abandon their native land and emigrate elsewhere.

In the High Firman (*Schevami* 1269—1852) given to the predecessors of the humble prior of Your Imperial Majesty, *Germanos IV*, the following is said

"And, Thou *Patruarche*, after having become acquainted with it shalt ever act in conformity with my sacred order, carefully avoiding anything to the contrary ; in the event of anything opposed to my said decision occurring, hasten to bring it to the notice of our Sublime *Porte*."

Whereupon I, in obedience with this High Commandment, communicated in due time to the Government of Your Imperial Majesty the acts committed against my spiritual flock in against the said decree. Nevertheless I have to announce with regret that hitherto no measures have been taken to put an end to this disastrous persecution as well as to an altogether lamentable and unheard of situation.

Taking into consideration this state of things, and seeing that the re-establishment of our Patriarchate at Constantinople as a religious centre of the Orthodox Greeks was done and sanctioned by the supreme will of the glorious Conqueror as well as by the other glorious ancestors of Your Imperial Majesty, I supplicate Your Majesty in the name of justice, and of humanity, and in the real interests of the Empire, to order the entire application of the aforesaid Imperial Decrees with a view to the suspension of the abnormal situation in which my nation is actually placed, before we are obliged to reflect on the expediency of the further existence of our Patriarchate at Constantinople

THE HUMBLE PRIOR,

THE PATRIARCHATE OF THE ORTHODOX GREEKS,

GERMANOS.

May 3rd, 1330/1911.

VII

TO H.E. THE MINISTER OF JUSTICE AND PUBLIC WORSHIP.

Excellency,

Although, following upon the reiterated steps taken by the Patriarchate, the Government have promised to undertake, and have declared that they have done the necessary thing to prevent the emigration, prejudicial in every way to the State of the Orthodox Greeks of Thrace, who are obliged to abandon their homes 'en masse', and that the Government will not fail to take the necessary measures, nevertheless, this condition of affairs is, according to correct information received, prevalent in other regions and is assuming greater proportion and strength.

Seeing that the gravity of the facts is worthy of attention and admits of a certain responsibility, that the measures also hitherto taken have proved insufficient, it would appear necessary in the very interest of the State to at once extend to Thrace also the reforms already commenced on a grand scale in Asia, with a view to reconciling the different elements therein. It is therefore understood that the Government will take into due consideration these measures of reform which, through their urgent character, call for immediate attention

Seeing that in order to complete the efficacious measures with a view to the cessation of the emigration, which has to-day reached an acute stage, it is expedient to send to Thrace a special Commission composed of appropriate functionaries, accompanied at the same time by a Delegate of the Patriarchate capable of facilitating his work. He should also be invested with the necessary power with a view to the cessation of this intolerable situation. We are fully convinced that the Government, whose sincere intentions are well known to this Patriarchate, will instantly make the necessary arrangements, thus putting an end to the emigration which is of a nature to make the Greek Orthodox nation sceptical as to their present and future existence.

THE PRIOR,

GERMANOS.

* THE GREEK ORTHODOX PATRIARCH.

2d May, 1830/1911.

VIII

Your Holiness,

Your takrir of the 29th March has been taken note of, with its appendix in which Your Holiness draws attention to the fact that the Greek Orthodox of various localities of the Vilayet of Andrinople, and especially that of the Caza of Vizé, are by thousands expatriating themselves with their families owing to the pressure put upon them by the Government officials, a position which causes the Patriarchate feelings of great uneasiness.

Following an exchange of correspondence with the Ministry of the Interior, the latter has handed in a reply from the Vilayet of Andrinople with the information that, according to evidence taken on the spot, no persons were expelled or proscribed from the villages of Karatsali and Giaponna of the Caza of Kéchan, as written by your Patriarchate, that there is no village at Kéchan of the name of Kanié; that the news of 300 people emigrating from Ipsala is without foundation; that between five and ten thousand from that locality escaped into Greece in order to evade military service, that some of them, on the point of flight, were arrested and brought back to their country which proves that they were not the object of any violence, but were, on the contrary prevented from emigration, and that thanks to the measures taken, the inhabitants of Akou-Koutoujou, Hidir and Sultan-keuy have returned to their villages; that at Cherkeuy not a single peasant expatriated himself in consequence of ill-treatment, neither was he forced to pay obligatory subscriptions. That the

villages of Mangiotissa, Hasbonga, Aya Anna, Ayos Jannus and others were not attacked by Albanian bands, that there actually exists a written statement by the vicar priest, Anastasius, and from the Moukta, expressing their gratitude for the measures taken to stop the Greek emigration from this town ; and that as proved by contemporary evidence and the insistence of the people to emigrate who did not heed the advice of the aforesaid vicar and the delegates of the Patriarchate this emigration is the result of Greek instigations to do so, like in the case of the Greek Orthodox people belonging to the villages of Ahmed Bey, Aivaly and Poloni. No acts of aggression have been committed against the Greek Orthodox of the village of Yenna, and apart from the houses in the village of Scopos where the Mussulmans have been settled from time immemorial, emigrants were not installed in any Christian house. Also no inhabitant of Mandra (Demolica) was driven out across the frontier, and on the contrary these villagers go about their business quite quietly, and that only a few of the inhabitants of the Greek villages emigrated of their own accord.

The present Tezkéré has been written to inform you of what has taken place.

THE MINISTER OF JUSTICE AND
PUBLIC WORSHIP.

27th May, 1330/1914.

IX

TO H.E. THE MINISTER OF JUSTICE AND PUBLIC WORSHIP.

Excellency,

We have the honour to bring to the notice of Your Excellency that the Patriarch, viewing with distress the terrible persecution which our nation has been for so long a victim of in Thrace, has addressed at different times to the Government, either verbally or through the channel of the Special delegations, or in writing through the Takzir, even lately, a petition to the Sovereign himself asking for the discontinuance of the evil in question.

The Government have always recognised the justice of our demand, but unfortunately nothing has been done, thousands of families have been lost ; and despite all assurances and promises the catastrophe continues. While all the attention of the Patriarchate was absorbed by the events in Thrace, it suddenly heard to its surprise that this evil had been let loose with equal ferocity.

The two administrative bodies of the Patriarch, conscious of the

terrible responsibility which they have towards the Nations and of Christianity in general, and participating in the heavy mourning of the Nation, which it would appear, is doomed to annihilation, proceeds forthwith to suspend the religious functions in the Churches and the functioning of the schools, having decided to resign and thereby relieving themselves of all responsibility ; at the same time they make an appeal to the Autocephalous Orthodox Churches, and to the whole of Christianity, to implore their help.

GERMANOS

PATRIARCH OF THE ORTHODOX GREEKS.

27th May, 1330/1914.

X

TO HIS HOLINESS THE PATRIARCH OF THE GREEK ORTHODOX PEOPLE.

Your Holiness,

We have received, and submitted to the Grand Vizier, the Takrir of Your Holiness which says "that although having often applied to the Government and even sent a memorandum to His Imperial Majesty on the subject of the events which are taking place for some time now in Thrace and asking for the cessation of this situation, the necessary measures have not been taken, in consequence of which the aforesaid situation has begun to spread to Anatolia. The Patriarch has decided therefore to close the Churches and Schools and to resign the Trust he has hitherto held." For answer the Grand Vizier has ordered the following communication to be made to Your Holiness.

The Imperial Government has already proceeded, on the one hand, to examine the acts of suppression which have caused the emigration of a section of the Greek population of certain villages of the Empire, and the circumstances likely to oppose the co-habitation and concord of the different elements. They have besides settled the question of the return to the rightful owners of the property unjustly confiscated from the Ottoman Greeks during the emigration, and have also taken measures to stop the repetition of similar acts. Sixty-nine Ottoman Greeks have already been released who, according to former reports, had been put under detention ; after a while, others will be released after an enquiry has been made into the nature and the gravity of their offences. Further, the Embassies of the Great Powers have accepted the proposition to send some public functionaries to Talat Bey, Minister of the Interior, who is at Smyrna, with a view to receiving special communications on the subject of measures to be adopted and carried

out. Consequently, as there is no further cause for misunderstanding, and seeing that it is obvious that the Imperial Government would not approve of one section of their Ottoman subjects being excluded from the performance of their religious duties and their children deprived of learning, it appears to be necessary for the above reason to re-open the Churches and Schools.

This present and entirely friendly Tezkéré has been addressed to your Holiness, with a view to your taking the necessary steps in the matter and inform us of the result.

THE MINISTER OF JUSTICE AND PUBLIC WORSHIP.

12th June, 1330/1914.

XI

HIS EXCELLENCY

THE MINISTER OF JUSTICE AND PUBLIC WORSHIP.

Excellency,

We have received, and attentively read through at the Assembly of the two Bodies under my presidency, the Tezkéré No. 55, under date of 1st Shaban 332/15 Heziran 330, by which, in reply to the Patriarchate's Takir of the 27th May, 1914, sent to the Grand Vizier, Your Excellency affirms his good dispositions with regard to our demands dealing with the disastrous persecutions and the re-establishment of order and tranquillity. Your Excellency says that the Imperial Government is already proceeding to examine into the causes of emigration on the part of several of the Ottoman Greeks belonging to certain Vilayets of the Empire, and the measures to be adopted in order to remedy a situation alike prejudicial to the concord and tranquillity of the inhabitants. Also, that the question of the return of the property unjustly taken from the Ottoman Greeks during the emigration has been settled.

While declaring that the closing of the Churches and Schools is the result of the profoundly deep feeling of mourning felt by our Nation at the persecutions which unfortunately continue without intermission, the Oecumenical Patriarchate begs to point out that it has heard with satisfaction of the reassuring promises given by the Government, on the basis of which it would be eager to re-open the Churches and Schools if it could really be assured that the facts correspond with the Government's assurances.

Information has, however, reached the Patriarchate that this evil has not ceased; that although the stream of emigration appears to be arrested, none of the Ottoman Greeks who left their villages have

been re-established in their homes, neither have they had restored to them the property which was taken from them, nor have they received means of support.

The Imperial Government will kindly recognise that the Patriarchate can, therefore, say in all truth that the promises made by the Government have not been carried out. An economic boycott is still in force throughout all the territory, even in that of Constantinople itself, which deprives the population of the Empire of their means of livelihood.

As regards the imprisonment of the Greeks, the Patriarchate begs the Government to order the immediate release of all Ottoman Greeks who have been arrested under various pretexts and thrown into prison during the persecution. To grant an amnesty to all those who for the same reasons were condemned to imprisonment.

The Patriarchate thanks the Imperial Government for its interest in the matter of the Schools and Churches which deprives the inhabitants of their religious and secular instruction.

Awaiting the favourable disposition of the Government,

I remain,

THE PATRIARCH OF THE GREEKS,

GERMANOS.

11th Shaban, 1332 (22 June), 1330/1914.

XII

TO HIS EXCELLENCY

THE MINISTER OF JUSTICE AND PUBLIC WORSHIP.

Excellency,

The two administrative Bodies of the Church, taking into consideration the situation created in Europe and in view of the gravity of the position of the Ottoman Empire, convinced also that the assurances given by the Government following the demands made by the Patriarchate shall be carried out to the letter, announces that it (the Patriarchate) has unanimously decided to proceed to the re-opening of the Churches and Schools, as well as the resumption of the Patriarchal functions.

THE GREEK PATRIARCH

GERMANOS.

28th June, 1330/1914.

XIII

TO HIS EXCELLENCY

THE MINISTER OF JUSTICE AND PUBLIC WORSHIP.

Excellency,

We hereby submit an annexed Schedule on the regrettable events which took place during the recent deportation of the various communities of the region of Marmora and of Thrace. The Patriarch has already before had occasion to call the attention of the Government to some of these events. But, as shown by facts, not only has the wrong done to the Christians not diminished, but, on the contrary, appears to be assuming daily proportions of excessive gravity.

1.—The expulsions and deportations which at the commencement were in process of operation in the regions comprising present Military operations, or those to come, are beginning to spread, and it would be difficult to find reasons to justify them.

2.—The expatriation assumes in certain parts the character of a violent expulsion of the inhabitants to which is added all sorts of persecutions quite unauthorised.

The transfer of the deported and then installation are effected in regions which increase their sufferings, and are carried out in a manner endangering the life of the deported.

In the majority of cases, these deportations are effected very rapidly, although no event can justify this severe and extraordinary haste.

It was made impossible for those expelled to take away any luggage with them, and very often they were strictly prohibited from doing so. In many localities the goods abandoned by the deported became the booty of the first comers : they were replaced by others in their fields when the crops were ready, and their houses occupied by persons who had no right to them at all.

The Patriarchate, aware of the docile character and loyalty of its Christians, cannot therefore admit that these people have done anything against the interests of the State. While expressing our regret at the excessively severe measures applied to the Christians under our authority, the Patriarchate hopes that it will please the Government to order these lamentable events to cease and that the fortunes of the deported be taken care of ; that the latter also should be afforded assistance towards their maintenance, the more so as the resources of the Patriarchate, being completely exhausted, we are incapable of providing for the wants of such a large population. The Patriarchate would further ask the Government to see that the displaced be conducted with humanity whenever necessity in future dictates such meas-

ures ; that their sufferings be alleviated by active assistance, through sufficient time being given them to attend to the preservation of their property, by means being taken to reduce the hardships to which the deported are exposed, especially as regards the sick, and the women and children. Finally, that their property should be protected during their absence.

THE PATRIARCH OF THE ORTHODOX GREEKS,

GERMANOS.

19th June, 1331/1915.

XIV

TO HIS HOLINESS,

THE PATRIARCH OF THE ORTHODOX GREEKS,

Your Holiness,

It has been ascertained that certain religious authorities have, through takrirs or Memorandums addressed, endeavoured to interfere with the displacement of certain inhabitants from military zones to other regions, which have been found necessary.

The adoption of such measures is subordinate to military reasons, and it belongs to the military authorities to appreciate its character and importance ; while the carrying out of these measures as well as the protection of the inhabitants devolves entirely upon the civil authorities.

Inasmuch as any remark made or step taken by religious heads of Bodies regarding the aforesaid measures of the Government are not consistent with the situation, nor with the qualification or competence of the said religious heads, and as in this instance, the presentation of petitions on the part of the public to the competent Authorities, and the regular interpellations on the part of their deputies, would be more efficacious, for these reasons the present friendly Tezkéré has been written, so that Your Holiness may henceforth abstain also from making similar communications.

FROM THE MINISTER OF JUSTICE AND PUBLIC WORSHIP

THE UNDER SECRETARY OF STATE

YOUSFOU KEMAL.

MISCELLANEOUS DOCUMENTS

XV

Patriarchal and Synodical Encyclical Letters of the Greek Patriarchate to the Metropolitans of the Œcumenical See.

Your Grace,

The information that successively reaches us regarding the disastrous persecutions practised against our nation has from the very outset profoundly moved our Church, concerning the protection of the Christians and the safeguard of their rights as men and citizens, which have been so shamefully violated and in so unprecedented a manner.

And although the Patriarchate appealed again and again to the Imperial Government, asking for efficient protection to be given to the persecuted Christians, yet the acts of cruelty, the outrages and persecutions, though pointed out on several occasions to the Government, both by Takrirs and by Committees, have not ceased ; indeed they have spread more and more, until of late they have assumed the character of a general and systematic persecution of our race.

The first act of violence against the Orthodox inaugurated in the form of an illicit boycott, and arbitrary extortions, was followed some time back by an unprecedented expulsion of the villages and whole communities of the Orthodox of Thrace, who were plundered, oppressed and intimidated to such an extent that they were compelled to quit their native country, abandoning their Churches, homes, fields, cattle, and all their wealth in general to the Moslem immigrants, who from all parts, and assisted by the authorities, established themselves in the Christian villages and houses.

The expulsion of the Orthodox passed from Thrace to the continent of Asia Minor, where even greater violence was exercised, and pillaging, robbing and brutal expulsions, also numerous murders of the Orthodox have taken place in several places. Desperate appeals have been made to the Church.

What we have to contend with—as it is otherwise clearly seen by the violent publications made against our religion and race—is a methodical plan, aiming at the annihilation of the entire Greek Orthodox population of the Empire. It is now being unmercifully enforced and with the greatest contempt for every law and the principles of right and justice.

In the face of a situation unknown to our Church and Nation even at the times of the greatest trials, the two Executive bodies of the Patriarchate, after having exhausted all the ordinary measures for the protection of the Orthodox Greeks, who are expelled from their native soil, and seeing with consternation the great storm which has burst over our Church and Nation, has decided, owing to the gravity of the occasion, to call a meeting on Pentecost, the 25th inst. After seriously considering the whole evidence of the iniquities committed and received lately from Asia Minor, and after deliberation as to what was to be done, has decided on the following, viz : As a token of mourning, for the implacable persecution of both the Church and the Nation, their functions shall be suspended in all the Diocese until the situation becomes ameliorated. That the public religious exercises be restricted to the absolute necessities of the Christians, in accordance with enclosed note. That the regular service at the Patriarchate shall cease, and that the two Bodies should occupy themselves exclusively with the sole question of the persecutions that so dangerously affect us, and that finally, the Autocephalus sister Churches should be urgently informed of the tempest that has burst upon the great Church of Christ and its flock.

We also recommend that prayers be offered up by your flock to God, that it may please Him to extend His Mercy to the Church and the Nation, so that our faith in Jesus Christ be not extinguished in our days in the Country which was the cradle of our holy religion.

May the Grace and Mercy of God be with Your Grace.

(Signatures of H.H. the Patriarch and the Synodical
Archbishops).

May 19th, 1914.

XVI

Patriarchal Letter to the Autocephalus Orthodox (Independent) Churches.

The Districts of this Near East, the cradle of Christianity, where so many acts and incomparable monuments demonstrated the divine teaching of the Gospel, bequeathed to the world by the Saviour, including the town of Saint Constantine, for centuries the torch of faith of the Universe, have been destined to fall one by one under the intolerable yoke of infidel conquerors.

Although many flourishing Christian populations and Episcopal Sees have disappeared, the holy name of Christ has not altogether been effaced in these districts by the general catastrophe. The changes which took place at the beginning of the last century, in the political relations of Nations and States, and the active interference of Christian Europe in matters appertaining to the East, brought about a happy transformation in the destinies of the Christians in the East. A certain security for the future, and an existence relatively tolerable was promised them. By virtue of treaties and solemn engagements and obligations by Turkey towards the European Cabinets, the liberty to exercise their rights as men and citizens, and the respect due to their lives, honour and wealth, their national and religious existence were ensured. The Ottoman Constitution established under such happy auspices in 1918 not only ratified and strengthened these guarantees in favour of the Christians, but also gave promise of a more generous extension of their rights, by granting them almost entire equality with the Moslem element.

It appears, however, that the Christians are doomed to undergo hard trials such as they never experienced even during the more gloomy days of servitude. Outrages and crimes committed of late, with the complicity of the authorities, against the Christian populations of Thrace and the horrible cruelties perpetrated against the Christians of Asia Minor, leave no doubt in our minds that the Orthodox population of the East has to contend with a systematic and mature plan which menaces the population with complete annihilation.

As a matter of fact, the brutal expulsion of entire Christian populations of towns and villages in Thrace is being carried out, so that Thrace, a European province which has preserved for the last two thousand years its Christian character, and numbering sixteen Bishoprics, with a very dense Christian population, surpassing even up to this day the Moslem element, runs the risk of rapidly becoming a

Turkish and Moslem Province should things be allowed to take their free course.

The persecution of the Orthodox people has now begun in the territory of Asia-Minor, and if anything, with still greater violence. The cries of despair from the Christians have already reached the Church. We, therefore, and the Ecclesiastical Bodies here assembled and deliberating in common, have decided .

- 1.—To acknowledge the situation existing for several months by declaring the Great Apostolic and Ecumenical Church of Constantinople, and its spiritual flock, to be in a state of persecution.
- 2.—To order the general mourning of Orthodoxy through the suspension of Divine Service and the closing of the Schools.
- 3.—To address an appeal of distress to, and solicit the consolation and assistance, if possible, of the Sister Orthodox Independent (autocephalus) Churches, in our affliction, as well as the danger overhanging us, and asking them, as members of Christ's Church, for their immediate fraternal assistance for the salvation of Christendom, threatened with annihilation in the place of its origin.

We are, therefore, firmly convinced that, hearing of the danger that threatens to totally destroy the Mother Church of Constantinople, the Holy Sister Churches will pray to the Divine Founder of the Church for the salvation of the Christians of the East ; that they will further give us a helping hand in these moments of unspeakable distress, and will hasten, by the steps they will take with their respective Governments, to contribute the help so urgently needed by Christendom and Civilisation which are menaced in the East.

Happy in this conviction, we address ourselves through the channel of Your Eminence to the Holy Sister Church, of whom we expect all the consolation possible, for we are taxed beyond our strength and our soul is deeply wounded.

Thereupon we send Your Eminency our Apostolic Greetings, and remain your brothers in Jesus Christ.

THE ARCHBISHOP OF CONSTANTINOPLE,

GERMANOS.

May 19th, 1914.

XVII

Note to the Great Powers.

The anti-Christian movement which now agitates Turkey, and which the Ecumenic Patriarchate considers its duty to bring to the notice of the Great European Powers, broke out for the first time during the second Balkan War, when the Ottoman Army re-occupied Eastern Thrace. It originated in the environs of Adrianople, and thence passed on to the whole territory of that province, in which the Ottoman Authorities had already resolved to over-turn the ethnological order of things by a war of extermination of the Greek element.

Then followed arrests of Christian notables, acts of plunder and violation and every kind of outrage.

For a certain time it was thought that all these violent acts were none other than the consequence of the War and the bitter feeling aroused, and that they would disappear as soon as Peace was concluded and normal conditions were established again.

The persistency, however, of the evil made it evident that the calamities that had marked the re-occupation of Thrace were only the first steps that lead to the systematic annihilation of the Christians in Turkey.

It soon became clear that everything took place in accordance with a premeditated plan, in conformity with the assertions made that Thrace was a purely Moslem province. A similar plan began to develop itself in Asia-Minor. There also the Greek Communities were condemned to complete ruin, the formerly flourishing Dioceses of the coast becoming the theatre of a savage devastation, so that the Christians desirous of saving their lives were obliged to depart in all haste, leaving their property and wealth in the hands of the Moslems. Here also the wish of the Ottoman Government to modify the respective importance of the national element is on the point of being realized.

The Turkish Government, in the face of an angry public opinion, has consequently had recourse to a series of arguments which cannot stand examination. It pretends that the situation we denounce is the natural result of the War and its miseries. But how can we attribute to any other cause but premeditation on their part the devastation which starts at Adrianople, methodically ravages the whole of Thrace, reaches the doors of Constantinople, which it respects, and finally passes over to Asia-Minor.

The Ottoman Government avers, by the mouth of her most authorised Representatives, that the exodus of the Christians is due to

outward solicitations, and that the excesses committed by the Moslems are only acts of vengeance.

These justifications would tend to make us believe that there really existed persons who consented to abandon their wealth, earned by the sweat of their brow, in order to seek after misfortune and poverty. Also that the Ottoman Government is unable to enforce the respect due to its laws.

In opposition to these explanations is the hatred with which everything that is Christian is constantly attacked by the Press, which is not a free one, and consequently cannot but be official, and care of the officials, entrusted with the expulsion of the Christians from their houses, to obtain from them by force signed declarations to the effect that they voluntarily deport; we were to consider also the boycott applied, under the indifferent eye of the Police, even in the town of Constantinople itself in which Greek shops are plundered and shut up. We can therefore pronounce, without hesitation, our opinion as to the value of the arguments set forth by the Ottoman Government, and are justified in maintaining that those who govern in Turkey are actually applying a complete plan of extermination of the Greeks. In reply to the reiterated entreaties of the Patriarchate to the Ottoman Government, the latter only replied by empty promises.

The Patriarchate then submitted its complaints to the Sovereign, but this step also resulted in nothing. It then decided to close its churches and schools, considered useless to a population whose extinction was apparently close at hand.

Threatened by this peril, the Patriarchate now makes a desperate appeal to the Great Powers demanding their protection and intervention in the name of humanity, in that of civilization and justice, in the name of the many Treaties, whereby the existence of the Christians in the East has been guaranteed, beseeching them to prevent the accomplishment of that which centuries of tyranny never dared to dream of.

She therefore devotes whatever force she still possesses to implore the support of the Great Powers in favour of these remnants of Christianity in the East, and begs of them to meditate for the application of reforms in Turkey and Asia-Minor with the Ottoman Government.

In doing justice to the requests formulated by the Patriarchate, the Great Powers will avert once more the danger which threatens Christendom and civilization.

Patriarchate, 2/15 July, 1914.

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